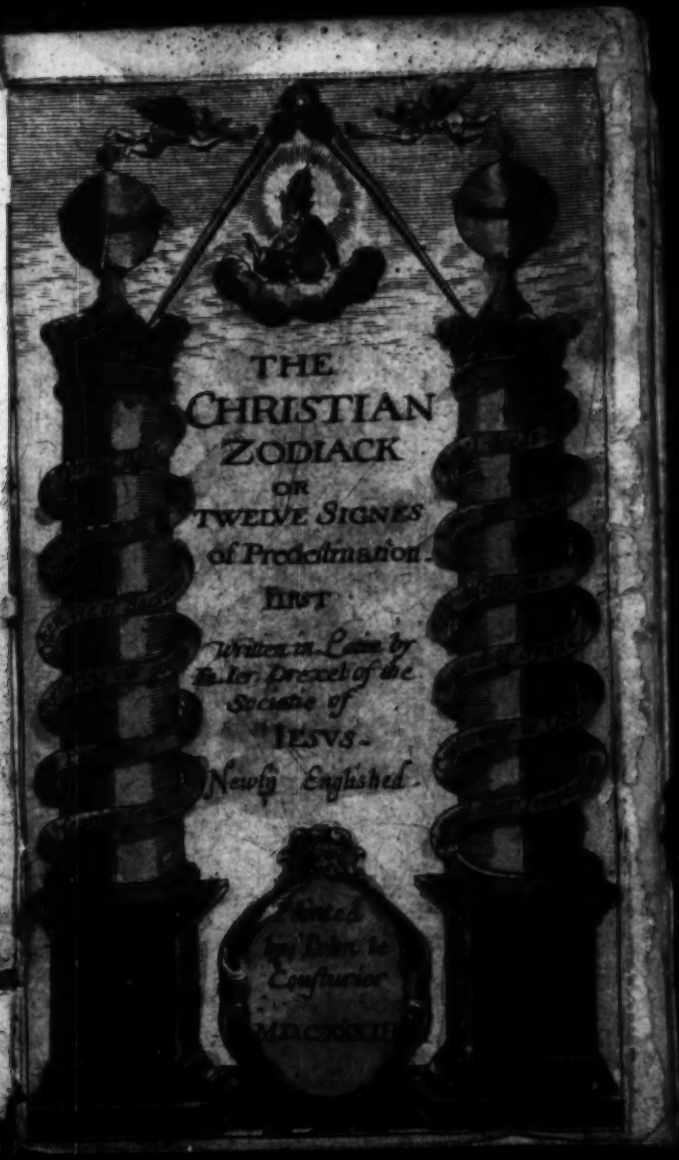
THE
CHRISTIAN
ZODIACK
OR
TWELVE SIGNES
of Predestination.
FIRST
Written in Latine by
Father Drexel of the
Societie of
IESVS.
Newly Englished.

Psal. 89.

The. 6. v. † In. g. the morninge as an herbe he shall passe, in the morninge, he shall florish and pass: m. h. the euening he shall fall, behardened & withered.

6. The youth of man quickly passeth, h. old age cannot last longe: whereof cometh the English prouerb: A yong man may dy sowne: an old man cannot liue long.

THE AVTHOVR TO THE READER.

I *preſent thee here (pious Reader) with twelue ſignes of Diuine Predeſtination, collected at ſpare houres out of the ſacred Scriptures and holy Fathers; which for the help of memorie beare each one their* Deuice *or* Empreſe *in the front of them. This Mirrour if thou shalt take dayly into thy hands, to glaſſe thy ſelf therin, and diligently marke how many of theſe ſignes thou diſcouer'ſt in thy ſelf; whether al, or none, one, or but a few,*

thou wi't be able (if thou alterest not thy course) to giue a nere cõiecture in whether booke thy name be written, either of Life, or Death; which bookes are for the present shut vp, not to be opened, til the last General day; when those, who shal not be found recorded in the booke of Life, shal be cast into that dreadfull lake of Fyer: whereas those, whose names are registred in Heauen, shal participate of a Ioy, which neither knowes a Measure nor an End.

Series Signorum.

THE *first signe of Predestination is* An internal light; *which beares for it's* Deuice, *a burning* Torch. *The* Motto *is*: Thy Word is a Lanthorne to my feet, and a light vnto my paths. *Psal.* 118.

II. A readines to die. *The* Deu. *A dead man's* Scull. *The* Motto: I desire to be dissolued, and to be with Christ. *Philip.* 1.

III. Frequentation of Sacraments. Deu. *The* Pix *of the sacred Eucharist. The* Motto: He that eateth of this Bread shal not die. *Ioh.* 6.

IIII. Contempt of worldly things. *The* Deu: *A* bare Alter *dispoiled of al it's ornaments. The* Motto *is*: I haue for Christs sake accounted those things damageable, which were beneficial to me. *Philip.* 3.

V. Patience *i'th midst of long affliction.* *The* Deuice *A* Rose tree. *The* Motto: You are Blessed who weep now, for you shal laugh. *Luc.* 5.

VI. Frequenting Sermons Deu. *The* figtree. *The* Word *is*: The wise man shal increase his wisdome by hearing. *Pro.* 15.

VII. Almes-deeds, *bestowed with a tender affection The* Deu *A* Balsome tree. *The* Motto; God hath committed the care of his neighbour to euery one. *Eccl.* 7.

VIII. Self-contempt. *The* Impreſe, *The* Cypreſſe tree. *The* Motto: Vnles you become as litle infants, you shal not enter into the Kingdome of Heauen. *Mat.* 18.

IX. Loue of our enemies. *The* Deu. *Two* thwarted lances *combind with an olive wreath. The* Motto: Be not vanquished by euil, but by good conquer euil. *Rom.* 12.

X. Deteſtation of our paſſed ſinnes. Deu. *A* Rod and ſcourge. *The* Motto: I wil come preſently to thee, and remoue thy candleſtick out of it's place, vnles thou doe pennance. *Apoc.* 2.

XI. Propenſion of our wil to Good. *The* Deuice, *An* Anchore. *The* Motto: I haue inclined any hart to fulfil thy iuſtifications for euer. *Pſal.* 118.

XII. Moderation of our paſſions, or the victorie of temptations. *The* Deu. *A* ſtrung Lute. *The* Motto: Thy deſire shal be ſubiect vnto thee, and thou shalt maiſter it. *Gen.* 4.

The Coronides *of the* Zodiake *Is a short diſcourſe of the ſcarcitie of the Predeſtinate.*

THE FIRST SIGNE OF PREDESTINATION.

IS an Internall light, which beares for its DEVICE a burning Tapor; The MOTTO *Lucerna pedibus meis verbum tuum, & lumen semitis meis.* Thy word is a lanthorne to my feete, & a light vnto my pathes. By this light we behould so clearly, the manifold benefits of Almighty God, the vanitie of the world, the short durance of our liues, the filthynesse of sinne, & the vanishing shadowes of all earthly pleasures, as at the first glimpes thereof, one shall presently conceiue an ardent longing, to depart towards heauen, and cry out with the Kingly Prophet. *Sitiuit anima mea &c.* My soule hath

thirsted after God that liuing fountayne; O when shall I come and appeare before the face of God? *Multi dicunt, quis ostendet nobis bona? There are many demaund who shall shew vs any good*, O God the light of thy countenance is impress't vpon vs, and we will walke in the light of that countenance of thine.

The first Paragraph.

THis light of reason which our most bountifull Lord in deriuing from his owne countenance, hath placed in the better part of man, is as it were, our inward Guide & Instructour. This is that light which not onely distinguisheth vs from beasts, but euen imposeth a kind of necessitie vpon vs, to become like to God. This light imprinted in the mind of man, is a kind of perpetuall exhortation, whereby we are euer and anone admonished, *not do that to others, which we would not haue others to do to vs*, for as we deale with others, so are we to

expect, that others should deale with vs, *quâ mensurâ mensi fueritis remetietur vobis*; for which cause we are neither by open force, not couert practices, to violate others, either in point of their substance, or reputation. By this light we both perceiue all created things, and also God our Creator, (though darkly veyled) in full and intire possession of them all, most perfect, blessed, eternall, abundantly sufficing himself, and euery thing, the beginning, middle, and the end, inhabiting an inaccessable light as liberall as he is rich of works, and guifts, whom it costs no more to performe any thing, then his barely willing it, who is all mercy & goodnesse, and yet withall, a most holy, seuere, and incorruptible Iudge, and one who is farr aboue all flatterie, besides he is all Iustice, whose forme, & dimension is beyond all expression admirable, whose like was neuer seene, nor can euer fall vnder humane conceite and imagination, to whom all beauty, all comlinesse compared, are but meere dark- Luc 6.

nesse, and contemptible shaddowes, and yet to this most louely and exquisite beautie, nothing can be more gratefull, then to be beloued of vs. The same light discouers besides vnto vs, the wonderous works of our maker, the interchangeable dominion of the night and day, the Maiesticall face of heauen, brightly shining with so many starry eyes, the immeasurable iourneyes of the Sunne, and Moone, the flowrie bosome of the earth, the seas dreadfull Empire, the seuerall nations of liuing things, the wonderfull increase of seeding vegetiues, all which proceed from God without the least exercise or labour of his hands, but he made them all by willing onely they should be made.

Moreouer this light of faith and reason, demonstrates, that the supreme felicitie of man, consist's in his conforming himself as neere as may be to his makers resemblance, for that which most resembleth, is euer most gratefull, and certainly nothing can adde more to an Images perfec-

tion, then a neere similitude to the patterne from whence it was drawne. Which happinesse at last we shall arriue vnto, but in another countrie, in another world, in the land of the liuing. *Nondum apparuit quid erimus &c. It is not as yet apparēt (sayth S. Iohn) what we shall be, only this we know, that when he appeares we shall become like vnto him, in that we shall behould him truely as he is.* 1. Iohn 3. From the thought of this, secōded by refulgent light, the will conceiues an incredible content, hope raiseth vp it's self, to a most eminent height, and the affection mounts vp, all enflamed vnto Almightie God; for what can be more rauishing sweet vnto a soule, then to consider it's self, the liuely Image of so infinite a beautie, and haue the assurance that it is most deare to it's resemblance. But this light is not so bountiful of it's rayes to euery one, for which reason the royall Prophet, who well knew by experience, that all were not participant of this consolation, doth congratulate with himself, for so high a ptero- Ps. 88.

gatiue, *Signatũ eſt ſuper nos lumen vultus tui Domine.* O Lord (ſayth he) *the light of thy countenance is impreſſed on us, thou haſt giuen me ioy in my hart*, not in the harts of others but in mine owne, and of ſuch onely (O thou ſoueraigne goodneſſe) whom thou haſt predeſtinated to euerlaſting life. For this we will gladly walk in this light of thy countenance, and reioyce in thy name all the day long, for being deliuered out of darkeneſſe, and rendred capable of vnderſtanding euery day more, and more of thy holy will, and by a dearer and ſtreighter bond of alliance vnited vnto thee. *Beati ſumus ô Iſraël &c.* O *Iſrael how bleſſed are we* (ſayth the Prophet) *to haue thoſe things manifeſted vnto vs, which are pleaſing to Almighty God.* And Iob when all both in heauen and earth did ſeeme to conſpire againſt him, yet remembring of this light, was not a litle comforted. *Splendebat lucerna eius ſuper caput meum &c. His lampe* (ſayth he) *did ſhine ouer my head, and I did walke in darkenes by the light thereof*: Wherfore you (ſayth the

Baruch. 4.

Iob 29.

Eccleſiaſtike) *who feare the Lord, loue him, and your harts ſhall be inlightned. Lux veſtra in tenebris orietur &c. Your light ſhall ſhine forth in darkeneſſe, and our Lord ſhall beſtow vpon you a perpetuall reſt, and replenish your Soules with ſplendours.* Whereas if you once ſeparate your ſelues from God, you will be inuolu'd in Egyptian darkeneſſe on euery ſide: *Nam error & tenebræ peccatoribus, concreatæ ſunt*: for errour, and darkeneſſe are ioyntly created with wicked men. Eccl. 4. Iſay. 5.

The 2. Paragraph.

T *Alia dixerunt in Inferno hi, qui peccauerunt. This was the diſcourſe of ſinners in hell*, and tell me what was their diſcourſe ô holy ſpirit, for it will appeare no vayne nor idle curioſitie to be inquiſitiue what the damned ſay in hell, and for vs who are ſo couetous of newes what is done in this King's Pallace, in this Princes Court, to heare what is done in hell, if it be not vngratefull, will much leſſe be vnprofitable, eſpe- Wis. 5.

cially since these are no vncertayne humours, such as commonly passe currant in reporting newes; What therefore are the discourses of the damned? *Ergo errauimus, à viâ veritatis, & Iustitiæ, lumen non luxit nobis. Therefore we haue erred* (say they) *from the way of truth, and the light of Iustice hath not shined vpon vs.* Therefore we haue erred? This is the consequence, but where is the antecedent to it? *Venite & fruamur bonis, quæ sunt; vino precioso, & vnguento nos impleamus, & ne prætereat nos flos tẽporis, coronemus nos Rosis, antequam marcessant; nullum pratum sit, quod non pertranseat luxuria nostra. Come* (say they) *and let vs enioy those commodities which are; let vs take our fill of pretious wine and sweet perfumes, and let vs not loose the flower of our time, let vs crowne our selues with roses before they fade away, let no meddow be vntrauers'd by our riotousnesse.* What could kine or oxen do more, then inuite one another in this manner vnto the flowry meddowes? And this is the antecedence they put in the world, vnto the consequence,

Wis 5.

which they make in Hell. What miſerable Logick is this? Where they made their antecedence, there they ſhould haue added the conſequence, & when they ſayd, *come let vs enioy thoſe commodities which are*, they ought inſtantly to haue concluded: *Therefore we haue erred*, ſince either we muſt do pennance in this life, or burne for it in the next, this is a place to repent our ſelues of our ſinnes, and not to make no end of ſinning, we are rather now to think of Croſſes then delights, here we are put to fight, we muſt exſpect to triumph in another place. *Therefore you haue erred*, it is a good, and true conſequẽce; but all too late, *and the light of Iuſtice hath not ſhined vpon you*, and what is this light of Iuſtice? If it be Iuſtice, as Iuriſts affirme, to afford euery one his right, then is it likewiſe a parte of Iuſtice, to ſet a right value, and eſteeme on things, whence that light of our Soule, conſcience, whereby we diſcerne what account we are to make of them, is deſeruedly ſtiled the light of Iuſtice, & our vnderſtanding, and

this is that which the damned so lament much that they were depriued of. To iudge of pleasant wines, to crowne their heades with choyce garlands, to please their palats with exquisite fare, and pursue their pleasure through euery pleasant groue, none were more exactly skill'd then they; but that all these pleasures were no wayes to be preferred vnto eternall ones, they wilfully choose for to be ignorant of. They were so addicted to their vaine, and ignominious pastimes, as all the ioyes of the Blessed seem'd of small moment, but compared to them, they affected so passionately their delicious wines, their banquets, Roses, and voluptuousnesse, that they euer dared to contemne the felicitie of heauen, & made no account of all eternitie in comparison of that liberty of sinning which they had; but this was a most vniust esteeme of things, as the light of vnderstanding euidently declares, which teaches vs to prize eternitie at so high a rate, as for its sake alone to despise all other things. *Therefore you*

haue err'd, the euent doth plainely shew it, *and the light of Iuſtice hath not ſhone vpon you*, now it is too apparant. Many there are, who whil'ſt they obſtinately follow their depraued wayes, refuſe vtterly to learne what 'tis to go aright, but are content to be ſo miſlead by their wilfull and gratfull Ignorance, and ſuch as theſe were you, o yee miſerable wretches, wherfore now crie, and howle, for you are like euerlaſtingly to ſing no other note, but, *ergo erranimus, therfore we haue erred, therfore the light of Iuſtice hath not ſhined vpon vs*, This is the ditty of the damned ſoules, this the mournefull ſong they ſhall ſigh forth for all eternitie.

The 3. Paragraph.

O Chriſtians, therfore take heed, that you depriue not your ſelues of this ſame heauenly light. *May our Lord beſtow vpon vs his vertue, and inlighten our eyes*, for by the leaſt glimpſe of this light of vnderſtanding, it will be no hard matter to apprehend, that Baruh. 1.

we are not to make more account of men then God; of riches then of conscience, nor to set more by humane fauour, then deuine; that no pleasure whatsoeuer, is to be prefer'd to heauen, nor these instable things vnto eternall ones. And truely sayes Sainct Chrisostome. *He can find nothing on earth to bestow his affection on, who hath but once sauoured of celestiall things.*

This light of vnderstanding our good God was pleased should shine most plentifully on Sainct Austins soule, *when being aduised* (sayes he) *to make reflexion on my self, I entred into the inmost of all my self, and there saw with such an aye, as my soule afforded me, the inuariable light of God, which whosoeuer knowes, doth know eternity, & I perceiued my self to be so farre estranged from thee, in an vncouth land*; and not much vnlike to this light of vnderstanding, was that light of deuotion, of which S. Bernard speaketh. *Beseech for thy self* (sayes he) *the light of deuotion, a bright sunniday, togither with a sabaoth and repose of mind, where like an old souldier*

b. 1. onf. ss. o:

erm. 3. e Cir. um. omini.

priuileg'd with reſt, for his long ſeruice, thou may'ſt paſſe ouer all the labours of thy life, without any labour at all, in running with a dilated harte the way of the commandements of God, whence it will arriue, that, what at firſt thou vnderwentſt with force, and bitterneſſe of mind, thou ſhalt afterwards performe with much ſweerneſſe, and conſolation; to which likewiſe the royall Pſalmiſt inuites vs, where he ſayes. *Accedite ad eum, & illuminamini. Taſt and behould the ſweerneſſe of our Lord.* Pſ. 33. And this is the delightfull light of heart, that flame burning with the very ſpirit of pleaſure, which God makes vs euery day more, and more partakers of, and with proportion to this light inkindled in our boſomes, God, who is incapable of all augmentation, and euery wayes immenſe, doth yet after a wonderous manner receiue increaſe himſelf.

THE SECOND SIGNE OF *Predestination.*

IS a readineſſe to die, which is ſignyfied by a dead-mans ſcull, with theſe words; *Coarctor è duobus deſiderium habens diſſolui, & eſſe cum Chriſto; I am in doubt betwixt two, hauing a DESIRE to be diſſolued, and be with Chriſt. Et vos ſimiles eſtote hominibus expectantibus Dominum ſuum* &c. and be you (ſayes our ſauiour) like to men awayting their Lord at his returne from ſome Nuptiall feaſt, that when he comes and knockes, they may ſtreight-wayes open vnto him. Then ſayth S. Gregorie, it is that our Lord doth knock, when by viſiting vs with any grieuous ſickneſſe, he denounceth vnto vs that death is neere at hand, and then we readily open vnto him, when we entertaine his ſummons, with a frendly welcome: That guiltie perſon makes ſmall haſt to open the Iudge

Phil. 1.

the doore, who dares not issue out of his bodyes prison to meete with him, neither can he with any securitie behould his countenance, whom he knowes he hath affronted in such vnworthy manner, whereas he, whom his hopes and actions haue render'd secure, will presently open vnto him when he knocks, he will be glad, and take it for an honour that he call's him, and be cheerefull euen in the mid'st of teares, in consideration of his future recompence. Why then do we not desire (with the Apostle) to be dissolued and be with Christ, seeing 'tis euery wayes better, then to liue here prolonging of our wofull banishment. It is impossible that he should die ill, who hath liued well, neither on the contrarie, that he should die well, who hath liued ill, and what is our life, which we are so fearfull to be depriued of, but a scene of mockeries, a sea of miseryes, where, in what ship soeuer we embarke our selues, whether decked with gould, siluer, and pretious

Phil. 1.

Ps. 119.

ſtones, or but ſimple wood all's one, ther's no auoyding of the ſwelling waues, of being often daſhed againſt the oppoſite rocks, & oftner grounded on perilous flatts, and ſholes. Happy is he who hath paſſed this dangerous ſea, happy he who is ſafely landed in the hauen, and hath no more reaſon to complaine, who chances to die before he is well ſtrucke in yeares, then one for coming too ſoone to his iournyes end. Why then ſhould we feare death which is but the end of our labours, the beginning of our recompence. It is the Iudgement of God vpon all fleſh, which none in former ages could euer auoyd, nor euer will in any enſuing times, all muſt follow as many as went before, and we are all borne on this condition, for to tend thither, where euery thing muſt goe. Death is the end of all, to many, a remedy, and euery good man's wiſh, as being to the Predeſtinate, no other, then a deliurance from all payne and griefe, and the vtmoſt bound beyond which no harme of theirs can aduance

a pace. What madneſſe then were it in vs, to oppoſe our ſelues to ſuch an vniuerſall decree of Almighty Gods, to refuſe to pay a tribute, that is duely exacted of euery one, & pretend to an exemption that is granted to none? How much more ſublime is the Chriſtian Theology, which teacheth vs to make life the ſubiect of our patience, and death of our deſires. The ſwann if we will belieue Solinus, liues euer groaning and ſorrowfull, and only ſings, and reioyces vpon the point of death, and ſo it becometh the elect to doe, who are to departe to the fruition of an endleſſe ioy. So did that white aged ſwan holy *Simeon*, welcome his aproaching death with this melodious ſong. *Nunc dimittis* &c. *Now, o Lord, thou diſmiſſeſt thy ſeruant hence in peace*, and why then ſhould we lament when this poore cottage of ours doth fall to ruine, as if we were ignorant that when this howſe of earth, our habitation here, decayes, God will prepare vs a better one in heauen, a houſe not made by hands, but an euerlaſting one. *Solin. de mirab. mundi.*

The first Paragraph.

WHosoeuer lyes in a hard, and paynefull bed, makes little difficultie to rise at any time, only they seeke excuses and delayes, who ly lazing in their softest downe, and are vnwilling to forgoe their warmer nestes. Is thy life irksome to thee; I trust then thou wilt not be sorry to passe to a better one; hast thou thy heart's content? in my opinion then 'tis high time for thee, to close vp thy dayes, before thy prosperity ouerwhelme thee (as it hath many more) with some disast'rous ruine at the last; Wherefore (*sayes Tertullian*) we are no wayes to feare that which secureth vs from all other feares. God deliuers that man from a long torment, to whom he allowes but a short tearme of life, which consideration made the holy Martyr S. *Cyprian*, when the Emperour Valerian pronounced this Sentence against him: *We command that Thracius Cyprian be executed by the*

ſword; to lift vp his hands and eyes to heauen, and cherefully anſweare, *God be euer prayſed, who vouchſafeth to deliuer me from the fetters of this body of mine.* S. Ambroſe could not but wonder at ſome, who when they were to die, would rather expect till they were thruſt out by force, then leaue their bodyes priſon willingly, and what is there in this world, and life ſayes he, but ſtrife, with anger, luſt, and gluttonie, and the like. Of the ſame opinion was S. Chryſoſtome when he demaunds: O man what cāſt thou ſay? Thou art inuited to a kingdome, to the kingdome of the Sonne of God, & art thou ſo ſtupid to ſtand ſhrugging at it like a lazy ſluggard, and doubt whether thou ſhouldſt accept of it or no? If thou wer't daily to expoſe thy ſelf for ſuch a fortune to a thouſand deathes, oughteſt thou not to encounter with them all? And whil'ſt there is nothing, thou would'ſt not attempt to gaine ſome petty Princedome on the earth, wilt thou not outdare a thouſand ſwords, wilt thou

Lib. de bono mortis.

In c. 1. ad Coloſ.

not leape into the fire, to become a ioynt-inheritour with the only Sõne of God? Nay out of a too inordinate loue vnto this body of thine, thou do'ſt euen lament, and weepe for to be taken hence, and cling'ſt vnto the poore commodities of this preſent life; can it be that death ſhould appeare vnto thee ſuch a horrid thing? Without doubt the negligence, and pleaſure, thou liu'ſt in is the cauſe thereof, for thoſe who liue in miſerie, deſire nothing more then to be freed, from the thrall of liuing, and fly away to reſt. My thinks we can be compared to nothing more fitly, then to birds ſluggish yong ones, who by their good wills would neuer leaue their neſtes, and yet the longer they abide in them, the more faynt, and vnwildy they become, and with good reaſon I compare this preſent life to ſuch a neſt, whoſe beſt materialls are ſtraw, and duſt, for ſhew me your moſt magnificent Pallaces, and euen thoſe Courts of Princes which ſhine the brighteſt with bur-

nish't Gould, and pretious ſtones, and I will account them nothing ſuperiour to the ſwallowes neſt, ſince at the firſt approach of winter you ſhal behould them all come dropping downe.

Euen ſo (*S. Chryſoſtome thou gouldden Oratour*) euen ſo it is, at laſt they muſt all fall indeed, and we for company, and for the moſt part they are the ſafeſt who get ſooneſt downe. In which regard the Wiſeman congratulates with the Iuſt, that he was rauiſhed away before malice had infected his vnderſtanding, and the Angels ſo ſharpely reprehēded him, who ſhewed ſuch vnwillingneſſe to die; *You are a feard to ſuffer* (ſayd he) *and will not depart, what ſhall I do with you?* He hath no faith of the future Reſurrection, who makes no ſpeed to a better life. If our houſe threatned vs with ruine, ſhould we not all auoyd it preſently? If our ſhipp in the midd'ſt of a ſtormy Sea, ſhould be in daunger of making wracke, would not our longing wiſhes be all ſet on land? In this

world we heare the fearfull cracks of ruines euery where, the dreadfull roaring of ſtormes & tempeſtes on euery ſide, and why then do we not ſeeke to make for land? Why do we not retire our ſelues vnto our heauenly Father for our ſecuritie, where all our deare friends expect our coming, ſecure of their owne ſafety, ſolicitous of ours? O happy dead, who die in our Lord, in that they reſt in his boſome as if they dyed, and in that dilightfull ſlumber, do die no otherwiſe, then if they went to reſt. So *S. Stenen* in the mid'ſt of ſuch a violent ſhower of ſtones, of
Act. 7. ſuch a noyſe and murmure of thoſe which ſtoned him, did notwithſtanding fall a ſleepe in our Lord, as the
Iohn. 11. ſcripture teſtifyeth The like our Sauiour himſelf affirming of *Lazarus*,
Deut. 34 whom he lou'd ſo well, *Lazarus amicus noſter dormit*; ſo *Moyſes* the holy ſeruant of Almightie God at his appointment dyed, and euen as a tender mother kiſſes her child that's ſleeping in her armes, and with deare embraces layes him downe to reſt, ſo there wants

not ſome who affirme, that paſſage of ſcripture to beare ſuch a ſenſe, as if God ſhould haue taken *Lazarus*, like a ſleeping infant in his armes, and in mid'ſt of his tender kiſſes, and imbracements, lay'd him downe in Abraham's boſome, as in a bed to reſt, for ſo, *cum dederit dilectis ſuis ſomnum, ecce hæreditas Domini*; *when he hath layd his beloued to ſleep, behould* (he beſtow's on him) his inheritance; thrice happie are ſuch dead as theſe, of whom the ſpirit can ſay; *from henceforth now they reſt from their labours, for their workes follow them*, no otherwiſe then ſeruants do their Lord, children their Parents, Noblemen their Princes, and attend vpon them euen to the very throne of God. They vſher, & conduct them vnto God's ſupreameſt Court, where neuer any attendants vnder their rank and dignitie are admitted in; whoſoeuer then is predeſtinated to euerlaſting life, will prayſe death as the moſt excellent inuention, which nature hath, as knowing that they can ariue vnto it by no other way. And

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Apoc. 4

such a one who is alwayes prepared to die, will keepe himself in appetite by such like discourses as these.

The 2. Parag.

WHy should I feare to die? 'tis but to go the way which my fathers went before, nay more, the common beaten roade of euery thing, what priuiledge is this, which I alone of all others doe pretend vnto, when I do shunne to die? Had I not better do that willingly, which I must do whether I will or no? since the performance is light of that which is willingly vndertaken, and necessitie giues place where our will becomes a partie. Rather why should I not imbrace that willingly, by benefit of which I shall cease to be mortall, which I haue vnwillingly been so long, I receiued my body vpon no other condition, then to restore it back agayne, and am to restore it for no other end then to resume it agayne for my more commoditie. I haue beene

been detayned hitherto from behoulding of my God, onely by the tardineſſe of my death, which is but the forerunner of that better life, and that day which ſo many ſtand in feare of, as the laſt of all their life, is but the birth day of an eternall one; and I take it no wayes heauily, that the Sunne ſetts vpon me here, ſince I expect the dawning of a light againe; which neuer ſhall be obſcured by any gloomy night. O how gladly ſhall I imbrace that day, which ſhall aſſigne me my habitation, and replant me in a Paradiſe, deliuer'd from hence and looſned from thoſe bonds which detayn'd me here ſo long? I am not ignorant that I ſtand guiltie, and conuicted of many crimes, but thy mercy o my God, is an Ocean, and a boundleſſe ſea: into which death ſhall be no readier to precipitate me of, of this turfe of earth, whereon I ſtand, then I to commit my ſelf vnto the vaſt boſome of ſo deare a ſea, as ſhall ſett a period to all the miſeries of my mortall life. O God that death

would mend i's pace; It can neuer come so sodainely so at vnawares, as not to find me ready, and desirous to goo to rest, I am not such an Enemy of repose, to be sorry when a holy day comes, which may bring with it a cessation from troubles, and aflictions, but will rather reioyce for so good an oportunitie, of shutting vp this wretched shopp of life, fraught with so many and innumerable miseryes, to shake off the heauy yoke of death, and fortune, and begin with a day which shall neuer end in night. O what happy tidings will it be to heare, that my king call's for me out of this prison where I am, and rankes me in a state of higher dignitie. Open but the cage vnto a bird, and there will be no need to chase it out, but it will fly out of its owne accord: Euen so I will willingly issue forth into those asure playnes, as one who long since, haue beene euer cloyd with life, touching the place, or howre of my death, I am nothing solicitous, let him who

made me disposse of me as he please, his will shall be both the rule of life, and death to me, neither can I expect any thing of him, who is all goodnesse, but the best. And is it not in the potters hands, as well to frame the vessell on his actiue wheele, as to new mould it, if it seeme good vnto him? I am a vessell of that great potters making, and what reason haue I to complayne, if he who made me please to vnmake me, or to speake more properlie, to make me new againe, and render me happy, who was miserable before? Is he pleas'd to haue me liue? then I will liue as long as it pleases him: that I should die? I will not desire to haue my death respited a moments space; both my beginning, and ending are wholy depending on his holy will. Wherfore I will not onely embrace willingly, but also gladly whatsoeuer he shall ordayne. *Mihi viuere Christus est, & mori lucrũ; for vnto me to liue is Christ to die is gayne.* Phil. 1. I loue thee, o my most amiable God, and desire yet to loue

ſee more ardently; O that my heart might wholy melt away in the flame of ſuch a loue, ſince nothing can make me happy beſide thy ſelf. And when, and where. O my God, ſhall I take my flight hence vnto thee? I will follow thee, o moſt louing Father, and at neerer diſtance thou ſhalt call me, the more readily I will obey thy call.

The 3. Parag.

THis feeling he hath of death, who deſires to be tranſported vnto heauen, and liue with Chriſt, neither is this ſuch an vncouth thing, for as a Phiſitian (ſayes *Theop.*) when he perceiues his patient to haue an auerſion from the food and Phiſick which he doth preſcribe, doth firſt take an aſſay of them himſelf, to incourage his patient to an appetite; ſo Chriſt vouchſafed to taſt firſt of death himſelf, that Chriſtians might haue no horrour of dying after him. And why then deare Chriſtiã, though

thou bee'ſt of nature neuer ſo timorous at the apprehenſion of death, wilt thou not put on ſuch a reſolution, as that which I haue ſet before thine eyes, and with an aſſured and vndanted mind, burſt forth into theſe exclamations? *Calicem ſalutarem accipiam, & nomen Domini inuocabo. I will receiue the ſauing chalice, and innoke the name of our lord.* I cannot deny but tis a bitter one, yet it is no other then that which my Sauiour drunke of vnto my health, vpon his bloody Croſſe, and left to me to pledge. It is no other then that fatall cup of death, which Chriſt dranke out of his owne free election, and all others muſt drink of inevitable neceſſitie, and why then ſhould I alone refuſe it? All whoſe liues haue a beginning, muſt likewiſe haue an end, but to begin afreſh a life againe which neuer ſhall haue end. What a vayne feare then is this that ſtartl'es me? what a ſilly penſiueneſſe that tempts my conſtancy? *Calicem, quem dedit mihi Pater, &c.* and ſhall I not Pſ. 116

drink of the Chalice, which my father hath presēted me withall, which Christ himself hath drunke of to me, and fill'd me out againe, am I a mortall man, and shall I not learne to die? Alexander lying once dangerously sicke, some of his friends more solicitous then needed for his health, aduised him to beware of Philip his Phisitian, as one who had a designe to poyson him. The king the next time the Phisitian visited him, with a potion he had prepared to administer vnto him, did no more but receiue the potion in one hand, and reach him out in the other the letter to read, conteyning the aduice which his friend had giuen him, and whil'st he prepared himself to drink it off, he stedfastly regarded the Phisitians face, to note whether in the reading thereof he might discouer any signes of guyltinesse, but perceiuing the innocencie of the man, from the constancie of his countenance, without any more delay he dranke it vp. In this manner receiuing that cupp which

Christ my onely Phisitian & Sauiour hath ordeyn'd, and presented me withall, to cast me into a profound, and quiet sleepe, I will fasten my eyes vpon my Phisitian whilst I drink it off, I will stedfastly regard the countenance of my crucifyed Lord, wherein I shall read written in liuely Characters, the countenance of that infinite loue he beares me, and with a constant and vnapaled mind will I drink it vp: which will conferre so much the more of health, the more affectionately I shall welcome it, and thus (deare Christian) death when it ariues, will easely be ouercome, if before it ariues, we arme our selues against the feare of it, by often reuolving it in our memoryes.

THE THIRD SIGNE of Predestination.

IS the frequent vse of the holy Sacraments of Cõfession and Cõmunion, which is expreſt by the Golden PIX of the Sacred Eúchariſt, the
Ioan. 6. words; *Hic eſt Panis de cælo deſcendens, & ſi quis ex ipſo manducauerit non moriatur.* It is ſayd of the ancient Chriſtians, that they perſeuered in the doctrine of the Apoſtles, and communion of breaking bread, and it hath been piouſly obſerued, that with proportion, as this cuſtume grew cold in the primitiue Church, ſo theyr feruour of ſpirit, the fyre of Charity, and conſequently all ſanctity decayed. It is wonderfull how the diuell beſtirs him here, and what plots the crafty Enemy hath on foote, to diuert as many as is poſſible from the frequent vſe of the holy Euchariſt. What barrs doth he not ſet in our way,

what pretentions, what impediments doth he not deuise to hinder vs? Now he suggests vnto vs doubts in point of faith which when he sees vs with a kind of horrour to reiect, he then perswads vs to abstayne for reuerence sake, or would make vs belieue, that wee should find the more gust in it the more seldome wee frequent it. If this do not take, he proposes to our imitation the exemple of some (otherwise good Christians) who in this are nothing so assiduall as they ought, then he obiects what men will say, and what offence they may conceiue therat, now he will pester you with a world of businesse, now store you with plenty of strange cogitations, and scrupels of conscience, and now againe set you at mutuall iarres with others, whilst he blowes the coales of hate and dissention. He renders ones minde dry and aride and soakes out of it all gust of spirituall things, and others troubled and disquieted: so that nothing is moore irksome vnto it then to put

himselfe in way of preparation to the holy Sacraments: In a third, if he can preuaile no other way, he musters vp whole troups of extrauagant thoughts, that so at least he may exclude him from this sacred banquet. Some other there are agayne whom he deceaues vnder I know not what religious pretext, and perswads them at least to differr it, though not to omitt it quite: and thus the wicked impostour coignes a thowsand false pretences, and shifts, to differr from day to day the frequentation of the holy Sacraments, and heapes delay vpon delay, addes purpose to purpose apoints this day, then the next whilst in the meane tyme both weeks, months & yeares are passed ouer by vs without repayring vnto our maker, vnlesse it be very rarely, and then to, only of force, and necessitie.

The first Parag.

Luc. 14. ET *coperunt omnes simul excusare.* And they began all to excuse them

ſelues. This had bought a farme, this a yoke of oxen, that other was newly marryed, ſo that none is at leaſure to repaire to Chriſt, but examine theſe excuſes, and for all theyr fayre gloſſe, you wil find them meere ſenceleſſe ones, for what were it, for one of vs, for a ſhort howers ſpace to leaue his cares at his farme, his oxen in the ſtable, and his wife at home, and apply our ſelues to that which ſo neerly concerneth our Saluation; If wee were requeſted to prune a vinyard, or to till the ground, we might with good reaſon chooſe rather to ſleepe at home, then worke a broad: But when we are inuited to a banquett, to be gueſts of our Sauiour Chriſt, where our food is to be no other then himſelfe, to excuſe our ſelues, and refuſe to go, ſhewes a moſt ruſticall behauiour, and ſpeaks vs eyther extreamly madd, or impudent. We ſhould appeare right Adams offspring, if we ſhun'd God Almighet's ſight, when he were angry, but to auoyd him thus, when out of his great

mercy he behoulds vs with so gracious en eye, when he calles, and louingly inuites vs to his table, so richly furnished with all celestiall rarityes, is the part of brute beasts and not of men. But to set off our excuse with a fayrer colour, we pretend nothing dishoneſt, or lesse becoming vs, as theft, adultery, or the like, but excuse our offence and negligence with as fayre pretenees as can be imagined. For what harme is there say you, in marrimony, and the solicitude of our domesticall affayres, in buying cattel, purchasing of land: and what good can there be in these, when once they auert vs from the soueraignst good of all, from our souls saluations? We are so to cherish our bodyes as our soules receaue no detriment the while, so to purchase land, as not to depriue our selues of Heauen; when we are inuited to this great supper, we ought presently to go, laying a side the care of all other things, no thought of our farmes, our oxen, or our wiues, no solicitude

of any buſineſſe ought to interrupt vs then, when we entertaine diſcourſe, at this royall banquet with the king of Angells, but alſo ~~many~~ many times, we become ſo impudent as not to be aſhamd' to anſwere flatly, *non poſſum venire*, I can not come; and what is that but to ſay, *I will not come*; Oh deare Chriſtians, is this the way thinke you to obtaine his fauour? miſerable as we are, and to none more iniurious then to our ſelues, what is this but to fly from the fyre, when we freeze for cold, to abuſe our Phiſician when we ly deſperatly ſick, the more needing his helpe, the leſſe ſenſible we are of our owne infirmitie, and to haue the ſweet and delicious manna in loathing, whilſt we paſſionatly long after Garlicke and onyons. God formerly ſignified vnto the people of Iſraell by Moyſes, that they ſhould gather manna euery day, except the Sabaoth, on which they were appoynted to take their reſt: this holy Sacrament is our manna, by infinit degrees more excellent then

heirs which we may take our fill of during our terme of life, till the Sabaoth of death inuite vs to our rest. But what do we the while, but imitate our first parent, for as he (says Gerson) not eating of the tree of life whilst he might, was afterwards iustly punished in being debard to eate of it, when he desired it? So we behaue our selues so fastidiously, as we will not approach vnto this holy refection, whilst we may, but whilst we gladly accept of the least inuitatiō to an-others bord, we neuer come to this of our Sauiour, but very rarely and much against our will's. We are negligent in nothing so much as in the point of our Saluation, in this we are only careles, in other things we are vigilant enough. For this respect God (in these words sends vs to schole vnto the Ant, *Vade ad formicam o piger, & disce sapientiam. Go o thow sluggard vnto the ant and learne wisdome of it.* This little Creature can tell only by instinct of nature, that winter is no fit season to make prouision in, and

Prou. 6.

therfore it prouids its selfe of foode in the summer, which it hoords vp till then, how farr more diligent ought we to be then they, since our Saviour commending vnto vs this food of immortality, doth affirme that, *Si quis manducauerit ex hoc pane viuet in eternum. If any shall eate of this bread he shall liue eternally* : Wherfore those who are predestinated to this eternall life, neuer cease to make prouision of this vitall food, against the winter of ensuing death, and this was his intent who bequeath'd this Sacrament vnto vs, not only to be ador'd, but also to nourish vs, and as we mayntaine our bodyes health, by duly receauing of our corporall food, who otherwise by that naturall heate which is predominant in vs should be consum'd away, so likwise the soule by repayring often to this food is conseru'd in life, which otherwise would be distroyd by the impure fyer of its Concupiscence; Hence it is that Saint Innocentius so carefully admonishes vs, to take heede least

by differring too lõg the receauing of this holy Sacramẽt, we might incurre the danger of a ſpirituall death. And Saint Hilarion to the ſame effect, it is to be feard' (ſayes he) leaſt thoſe who farre abſent thẽ ſelues from the body of Chriſt, be likwiſe farreeſtranged from theyr ſaluation; For who ſoeuer abſtains from ſynning, ceaſeth not to communicate, but this is that which we deſire, this is but our common impediment, we rather chooſe to abſtaine *from holy communion, then from ſinne, and will ſooner leaue* of to frequent this table, then our lewd behauiour. Euen this way which of all others our ſauiour inuented as the moſt ſweet and efficacious, we cãnot be brought to correct our manners, & amend our liues. We believd' the lying ſerpent affirming to vs, we ſhould become like to God, and yet hardly credit our ſauiour the truth it ſelfe, who aſſures vs that by eating of this food, we ſhall be changed into him, *Qui manducat meam carnem & bibit meum ſan-*

Tom. 6.

quinem in me manet & ego in eo, Our Saviour Christ appoints vs to receaue this Sacrament in memory of his death, and who can doubt but he commends withall the often frequenting it, yet we who on the one side cannot but approue his ordination as most iust, on the other transgresse it by our tardy receauing it. All the holy fathers commend most earnestly vnto vs the frequent vse of this holy mysterie, and we attribute much vnto their counsaile and authoritys, but more vnto our owne vitious inclinations; we haue many Saint-like and holy men for guides, we see the lights of their good examples, but will not follow them.

The second Parag.

IF as often as one receaued the Bd. Sacrament he should improue by some great some of mony his temporall estate, there were no need to persuade any to frequent it oft, none but would be sensible enough of such golden reasons, nay, t'would be rather requisite to take some order to

repreſſe the multitude of communicants, then to inuēt motiues to incite them for to come. Miſerable blindnes! we ſee gold, and are taken with it, and we diſpiſe the hidden treaſures of the Euchariſt, only becauſe we doe not conſider them. And what is all the gold in the world, but a little duſt, compard to this peerles Iewell, which no liuing creature can value to its worth? This ſacred Euchariſt hath power to aboliſh veniall ſinns, protects vs from mortall ones, it eneruates the vitious propenſions of the mind, enlightens our vnderſtanding, excitates our wil, ſereneth our conſcience, armes vs againſt the aſſaults of the Enemie, inables vs to withſtand aduerſity, defends vs from falling in proſperity, and carefully directs not to faile in going right. This holy Sacrament giues vs a pledge of future glory, and with all, begets in vs a contempt of death, and a deſire of heauen, the moderation of our paſſions, a horrour of ſinne, a loue of vertue, an entire vi-

story ouer our ſelues, and perſeuerance in good. But you wil ſay perhaps my mind is ſo arrid, vaine, tepid, an defild, as I euen tremble to repayre vnto it. This excuſation is eyther euill or none at all, the more of theſe imperfections thou diſcouereſt in thy ſelfe, the more neceſſary it is thou ſhouldſt frequent this holy Sacrament. Is thy mind polluted? make haſt then vnto this Sacrament, which is the verie fountaine of purity. Art thou ill diſpoſd? it is a ſoueraigne remedie, an approued antidote againſt all the diſeaſes of the mind. Art thou a hungry? behould the bread of Angells. Art thou benum'd with cold? make ſpeed vnto it, it is an ardēt fire. Do thine enemies moleſt thee? take courage, this Arſenall wil furniſh thee with all ſorts of weapons to defend thy ſelfe. Art thou ſorrowfull and afflicted? this is that wine which cheers the harts of men. Doſt thou ſeeke often dainties? they are no where to be found, but here in this banquet, the repaſt of kings. Doſt

thou long to be in heauen? here thy charges are defrayd, here thou wilt be furnisht with farr better prouision for thy iourney, then Elias was trauailing towards mount Horeb, if the very touch of our sauiours garment could stop a bloody fluxe, what disease is there, which the touch of his sacred body cannot cure? But I am vnworthy you wil replyagaine, who approach too often to this sacred communion which I can neuer receaue with reuerence enough. Deare Christians for his blessed sake, let vs not intitle our want of reuerence to our slouthfullnes, believe S. Thomas that Angelicall doctour, *melius est ex amore accedere quam ex timore abstinere.* it is better to repaire vnto it out of loue then to abstaine for feare, and S. Ambrose interpreting these words of our Sauiour *panem nostrum quotidianum da nobis hodie*, of the B. Sacrament; If it be our dayly bread (says he) why is it a yeare before you receaue it, rather why doe you not receaue that dayly, which dayly will profit you,

Par. 3. q. 80 a. 10. ad 3. lib. 3. de Sacra. c. 4. lib. 4. de Sacra. cap. 6.

liue ſo as you may worthily receaue it euerie day, for he who is vnworthy to receaue it euery day, wil not be worthy to receaue it once a yeare. And in another place if our Sauiours blood (ſays he) as often as it is ſhed is ſhed for the remiſſion of ſinnes, I ought allwaies to be receauing, that allwaies my ſinnes may be remitted me, and it behoues me who euer ſinne, to be euer prouiding me of a remedie. *Gennadius Marſalienſis* ſay's, I neyther prayſe nordiſprayſe the cuſtome of communicating euerie day, but this I would aduiſe and counſaile all to communicate euery Sunday, allwaies prouided that we come with no determinate will of ſinning any more, which kind of preparation is more eaſily preſcribed, then the riddance of our mind of all affectiõ to any vitiouſnes, that is, neuer therafter to offend God more, for certainly he ſhould ſhew himſelfe very vngratefull towards his maker, who would not at leaſt haue a will for his ſake neuer to ſtaine his conſcience with any ſinne, for tou-

Lib. de dogm. Eccleſ. cap. 53.

thing such as those, the Maister of the feast with good reason profes'd, *dico vobis quod nemo virorum illorum gustabit cœnam meam.* I say vnto you, that none of those men shall tast of my supper. But alas o lord, are they not the selfe same men who refused to tast of thy supper, and dost thou now decrete it in punishmēt of their offence? Euen so it is, that which they desire, is their owne torment, and what wickednes they voluntarily imbrace, is nothing els but their owne punishment. Samaria being oppressed with the misery of a greuous famine, the Proph. Elizeus foretold that shortly they should see the price of corne incredibly abated; wherupon one of the Satrapis in deriding his Prophecy, *Si nubes pregnantissimæ frumenti pluant nunquid ideo farina tam vilis erit pretij?* If the cloudes, said he, should be great with corne and raine it downe vpon vs, yet it would neuer be sold at soe vile a price; to whom Elizeus answered; *Thou shalt see it with thy owne eyes but shalt not eat of it*, and so

to came to passe, This is right the punishment of many in these dayes, they see plenty of this heauenly bread but neuer tast of. Thou beholdst, o tepid Christian, this sacred bread eleuated in time of holy masse, but shalt not tast of it, thou seest it in the streets caried for the consolation of the sick, but shalt not tast of it, thou seest them communicating in euery Church where thou com'st of this holy food, but shalt not tast of it. Thou art excluded from this table for noe other reason, but because thou excludest thy selfe.

The third Paragraph.

AS for the Predestinated to be depriued long of this bread of life, they like true sonnes of God interpret it as a signe of their fathers high displeasure, & indignation, farre they are from neglecting any occasion of receiuing it, for they are not ignorant with how great and fatherly a prouidence Almighty God hath prouided

for euery seuerall creature their proper food, Eagles pray on lesser fowle, the Whale deuoures the lesser fish, the Lyons other sauage beasts, Horses and more domestik cattell feed vpon oates and haye, and for man; bread growing on the earth is ordeined for food of such as haue no higher ambition but to be sonnes of men; but for those who aspire to become sonnes of God, this bread descending from heauen is their chiefest sustenance; this celestiall bread, this bread of the sonnes of God, this bread of Angels, with an ardent desire, with an humble affection, with a tender reuerence they receiue most frequently, and rather choose out of piety to incurre the note of presumption by declaring themselues children, then of enemyes, out of a too faulty bashfulnes. During which banquet; if our Blessed Sauiour should addresse his speach in this manner, to any of the number of predestinate: Consider seriously what I haue suffered for the loue of thee thou mayst wel count the

thornes

thornes, my head pierced but cast neuer number those torments I haue sustayned for thee in euery part of me besides; my body was all goard with bloody whipps and nailes; but how much my heart hath suffered is beyond expression. It was little lesse then a death I suffered for thee euen in the garden when the anguish of my mind drew as much blood from me, as the souldiers afterwards in my flagellation; And now consider with thy selfe, what myne enemies inflicted on me, when euen my best freinds spared me not; thou knowest vpon how hard a bed I was content for thy sake to render vp my ghost, and my loue (that thou maist know what an ardent one it was) would resolue on no death to dye for thee, but the most bitter and ignominious of all, when it finding none more bitter and ignominious then the Crosse, made choyce of it. And thus behold how I haue dyed for thee, and haue beene still ready to dye for thee a thousand tymes, Wherfore tell me,

what wilt thou ſuffer for me againe, if thou deſireſt that my loue to thee ſhould be perpetuall? thou muſt loue me againe who haue ſoe loued thee. For my part I haue loued thee vnto death, euen vnto the death of the Croſſe, it reſts that thou declare how farr thou wilt extend thy loue for me againe. Who now all of that happy cõpany wil not preſently answere him al bathed in affectionate teares, euen vnto the death, ô my moſt louing Lord, euen vnto the Croſſe it ſelf, ſo it be thy diuine pleaſure my loue ſhal extend it ſelf; And who shal graunt vnto me that happines to dy for thee o Ieſus my ſweeteſt Ieſus! or who am I, that I should be thought worthy for to dye for thee! O what a loue was this of thine my deareſt life, that thou wouldeſt ſuffer thus that thou wouldeſt dye thus for me, without any the leaſt merit or deſert of mine; ſuch ſighes as theſe, ſuch moſt chaſt aſpirations vſe commonly to be the table talk at this ſacred banquet, and this a ſoule becomes inti-

matly vnited with Almighty God.

For which reason we place this frequency of Communion (prouided that our affections be sincere, at least though otherwise not so inflamed as we could wish) among the principal signes of Predestination. But alas there are but to to many Christians yet, who whatsoeuer is deliuerd to them by way of sermon, or of writen bookes: are so dead a sleepe in the Lethargy of theyr deboyshe liues, as neyther the examples of the more pious sort, nor admonitions of holy saints, can stirre them vp to a more frequent vse of this holy Sacrament.

O Christians what rocks of yce, what deadly cold is that which freeses vp your harts, that thus you auoyd the comfortable beames of this alo-cheering Sunne? Do you not perceiue that this is nothing els then the meer stratagems of your enemy, who endeauours al he can to extinguish wholy in vs the fire of this diuinest loue, to the end that being al stifly frozen with this pernicious cold of mind,

we may liue no otherwise then if we were wholy dead, perish in the filth and sordidnes of sinne, and neuer ariue to the kingdome of the liuing. But those who loue our Sauiour Christ with constant affections, are delighted with nothing more then in often repairing to him; for as Cassiodorus saith admirably wel, *Inaudita est dilectio quæ amicum amat & præsentiam eius non amat.* It is such an affection as was neuer heard of, that one should loue his freind, and not be delighted in his company.

THE FOVRTH SIGNE OF Predestination.

IS *an intire renunciation of al we haue*, which hath for its DEVICE: a bare Altar dispoiled of its ornaments, with this MOT. *Quæ mihi fuerũt Lucra hæc arbitratus sum propter Christũ detrimenta: I haue for Christs sake accounted those things domageable, which were be-*

neficial to me. Our Sauiour proclaims aloud; *Qui non renuntiat* &c. whosoeuer renounceth not al he stands possest of, cannot be my disciple, He commaunds to relinquish al, he counsels vs to dispossesse our selues of euery thing, and who then who hath any Christian blood in him, but wil put on this resolution. I had rather become poore then Gods Enemy, I had rather be depriued of al my substance then of his holy grace.

Pouerty hath made many marchants, not of spices, Draperyes, or such commodityes, but of heauen, *Simile est regnum cælorum homini negotiatori* &c. *The kingdome of heauen (sait our Sauiour) is like a Marchant trauailing in quest of richest pearles, who hauing found one more pretious then al the rest, goes and selles al that he hath to purchasse it*, And such a Marchant as this is so farre from thinking he hath receiued any detriment by departing withal he had, as he accounts his stock exceedingly improu'd, by his purchase of a Iewel of such inestimable price.

He but receiues a bil of exchange of our Sauiour Christ vpon the deliuery of those sleight commodityes, the payment of which wil render him happy aboue measure, he hath the whole kingdome of heauen morgaged vnto him vpon the venture of a smal summe of Gold; and purchases himself a mighty kingdome, not onely with leauing a few ackers of land, but also by his preparation of mind of leauing it. The owner (saith S. Chrisostome) of such a pearle, though it lye conceald in some smal cabiner, and al be ignorant of his treasure, is not ignorant himself how rich a man he is. We come into the world to traffique, and not to spend our time in idlenes, neyther is there any one so poore and needy who hath not sufficient to aduance his fortune by this marchandise (since as Saint Austen saith, God onely requires our selues, and cares not but in regard of our selues, for any thing we haue) nor any one so rich & wealthy, who in prudence can think much to depart

with al he hath, to purchase such an inestimable gemme. Yet this is a kind of traffique, which exactes not so much of vs, to depart from our goods as to be ready when occasion shal be offered to depart from them, it consists not so much in depriuing vs of our substance, as in bringing vs to this resolution: rather to spare our soules, then money, when need requires, to become a begger, rather then an enemy of God. It farr more becomes vs, to be prodigal of our monyes to saue our soules, (eyther in freely bestowing it, or bearing patiently the losse thereof) then to be prodigal of our soules and saue our money. And this we auouch to be a signe of Predestination, which not onely by the light of Christian faith, but euen of reason it selfe doth manifestly appeare.

The first Paragraph.

STilpon hauing lost togaiher with his Country his wife and children,

and escaping himself, the only, but happy remainder of the publique ruine, was demaunded of *Demetrius* whether he had lost all he had or noe; to whome he answered, he had lost not hing at all; for *Omnia mea mecum sunt*, I cary with me, saith hee, all the goods I haue: The like Bias (in the like mischance) affirmed of himself, that he carryed his substance not on his shoulders but in his breast, not where mens eyes might see it, but where their minds might iudge of it. This contempt of earthly things which in Heathens was accounted the signe of a great spirit, in Christians is an assured signe of Predestination to eternall life; and he is a valiant souldier in deede of Iesus Christ, who after some mighty losse is to say *Omnia mea mecum porto*, I beare all my riches along with me; my God is all.

It is reported of *S. Francis of Assisium* that with incredible delight he passed ouer whole nights togeather in the onely consideration, and with often repeating of these fower short

word. *Deus meus & omnia*; *my God and all.* The exãple of which admirable S. we ought all to imitate and to glory with him in all our neceſſityes in ſaying, *Deus meus & omnia*: Let others ſeeke after what other things they pleaſe, let thẽ be taken & delighted with what els they wil, I ſeeke for God alone; God is onely my deſire, all my delight, *O Deus meus & omnia.* I freely reſigne to others all ſhare in honours and all my part in what ſoeuer pleaſures and delights, giue me my God, and I ſhall haue euery thing. I ſurrender whole worlds to others, & enuy thẽ not their mountains of gold, & pretious ſtones; I care not for their exquiſite delights; my God is vnto me in place of all. There is nothing ſo good, nothing ſo delicious or ſoe faire which the chiefeſt and ſupremeſt good doth not ſurpaſſe both for good, faire, & delicious by infinite degrees; *O Deus meus & omnia!* Alas how many deſires do often inflame my breaſt? with what ſeuerall fires, for the moſt part doe I burne, what a tide of va-

rious fancies do cary my hart a way,
Mat. 17. insomuch as like the fratique youth
in the ghospell, sometimes I am dragged into the water, sometimes into the fire, and what are all these things which I pursue with so much eagernes, but vaine, fading, and for the most part infamous, such we neuer haue any long assurance of, but eyther they soone dye vnto their owner, or he must dye to them. O my God, my loue, and my all, what is it that I can possibly desire whose want thou canst not aboundantly supply? O God art thou not all vnto me? my drink, my food, my rest, my ioy, my pleasure, the height of all my honour, O God thou art all and more then all to me. For though I feed on those viands which most take my appetite; refresh me with that drink which best relishes my tast enioy that pleasure which most affects my mind, yet what is all this feeding, this refreshing, this ioy to me? *Deus meus & omnia.* Ah one refreshing of thine, one enioying of thee, is to be refreshed in

deed is to enioy the quinteſſence of euery good. But in the mean while, labour oppreſſeth, greife afflicteth, cares diſtract vs, our riches deminiſh, our freinds forſake vs, our liues conſume away, and we become the ſubiect of others iniuries and ſcorne. *Nothing of all this touches my feare* (ſays the holy Apoſtle) *neyther doe I make my life more pretious then myſelf, ſo that I may conſummate my courſe*, neyther can all theſe, though they altogeather ruſh vpon me any waies indomage me, if God that ſoueraigne good vndertake but the defence of me, *Deus meus & omnia.* Thou art vnto me o my good God, o goodnes it ſelf, reſt in my labours, pleaſure in my greife, ſecurity in my cares, and the only true riches in my pouerty. Thou art my ſtrong Bulwark againſt all the furious aſſaults of men, thou art my refuge whatſoeuer euill opreſſes me, and finally thou art all vnto me what ſoeuer I can wiſh for, or deſire. All aboundance which is not God, I will accoũt but as meer beggary. Wherfore Act. 20.

fore then doe wee seeke to quench our thirst with these muddy streames, when we haue soe cristall a fountain-head as this where we may drink our fills? In hauing God we haue all what soeuer we can desire. If pouerty affect any one, if fortune frowne vpon him, as his ioy may be lesse, soe certainly will be his greife; when fortune can challenge nothing of him as its owne, nor death bereaue him of any thing that is another mans.

The second Paragrap.

NEyther doth this poore man yeald to him in felicity, who being rich in his possessions, is yet contented with nothing that he hath, since he keeps his riches in his Coffers not in his hart, and would neuer pine away for sorrow should he loose it all, for, *Sine dolore amittitur quicquid sine amore possidetur, quæ verò ardenter diligimus habita, grauiter suspiramus ablata*, we loose that without greife (saith Saint Gregory) which

without affection we enjoyed and onely ſigh greiuouſly to depart with that, which we loued tenderly whilſt we were poſſeſſed of. But that good which can onely render others ſoe, none can be poſſeſt or bereau'd of againſt his will. Noyther is any thing to be accounted good of which we may euer be depriued of. Goe then Sathan and counterfait thy ſelf a meſſinger, the family of moſt patient Iob is not ſoe wholy extinguiſhed yet, as there remaine none of that linage who can renounce all they haue. Runne therfore and cry as loud as thou wilt, tell ſuch an one: Y' haue loſt all you had, y' are wholy impouriſhed; heare what an anſwere he will giue, *Niſi ego illam, fortaſſis illa me perdidiſſet.* If I had not loſt it, perhaps it would haue prou'd the loſſe of me; I am but ſoe much the lighter to goe on my way towards heauen; God in freeing me from a deere but perillous burthen, hath beſt prouided for my ſecurity, wherfore I will not account that my loſſe, which God intended

for a benefitt. And why should I to no end and in vaine afflict my self for it? I knew when I possessed it I must forgoe it once, and now I am the more mine owne, when I can say that is mine owne noe more. Dost thou heare this o Christian? and thou to, dost thou heare this o thou hellish fiend? This discourse, this feeling haue they of their riches who are predestinated to euerlasting life; neyther can they euer loose soe much as not to retaine this liberty to say; It is noe losse we sustaine, but onely a gain'full kind of trade, where for a little expence, we purchase our selues vnualuable wealth, we buy heauē for a smallportiō ofground wetread vpō.

THE FIFT SIGNE OF Predestination.

IS patience it'h midst of long affliction signified by the pricky rose tree, with the word *Beati qui nunc fletis quia ridebitis.* you are blessed who

weep now, for you ſhal laugh. Abraham obiected to the rich Glouton in his torments, *Recordare fili quia recepiſti bona in vita tua, Lazarus ſimiliter mala, nunc tu cruciaris, lætatur Lazarus:* Remember ſonne how thou haſt receiued good in thy life, and Lazarus alſo euil, now thou art tormented whilſt Lazarus reioyces. In thy lifetime, thou didſt reioyce and Lazarus, ſuffered, now Lazarus reioyces whilſt thou art tormented, thus by the iuſt iudgment of God the courſes of things do vary; we are eyther to ſuffer here in this world, or afterwards in that other, which we are not acquainted with; wherfore we are prudently to make our Election of one of them, ſince they imply a neceſſity which no man can auoyd. S. Chriſoſtome ſaith, If thou ſeeſt any one addicted to vertue and withal oppreſt with any calamity, you may wel account him happy, in that whilſt he ſatisfies in this life, for the ſinnes which he hath committed, he hath a reward prepared for him in the next.

It is impossible that he who enterpriseth to fight against the vices of the time, should not incure great persecution; it mis-beseems the Champion of God to attend vnto his pleasures; those who presented themselues in the lists, came not with their stomacks ouer-charged with meat; and what are these present things, but so many listes to fight in, so many combates, warres, oppressures, and hard exigents. There is another time assigned vs to rest, in this we are to expect nothing but turmoyles, and aduersityes. There is none so simple whē he is armed and prepared to the combate to looke for ease; why didst thou enter the list, if that be thy pretence? why did'st thou vndertake to wage a warre against nature and voluptuousnes? Neyther let it afflict thee that others liue in peace whilst thou art fiercely assaulted with temptatiōs, for what were that but to condemne the holy Apostle of imprudence, who thus exhorteth vs: *Omne gaudium existimate fratres mei cùm in tentationes*

1. Iacobi.

varias incideritis. Deare brethren esteeme it al your ioy when you shal fal into sundry temptations. There is no man more vnhappy then he who neuer experienced any aduersity, for it is an euident signe that God reiects him as a faint-harted and effeminate souldier. The fight against aduersity is onely worthy to be presented on honour's Theater. Therfore it is an assured token of our future beatitude, to reioyce in our sufferings, and euen then when we are baited with euils on euery side, to lift vp a cheereful and erected mind to heauen, though our teares in the meane time runn tricklingdowne our cheekes. Our Sauiour Christ wel knew that we were onely rich in our sufferings that we had no solide ioy except the hope of our future recompence, and yet he confidently bids vs *gaudete & exultate*, to exult and reioyce as if already we were compleatly happy. Wheras on the contrary how often do we vainly lament & afflict our selues? how often like little Infants do we childishly make our

moane and shrink a side out of pure feare at euery blow? not hauing apprehension enough to discerne that it is the fatherly and health-restoring hand of God, which launceth vs, wheras no child but hath discretion enough, to know that the gashes which surgeons make are our cures, and first ouertures of our recouery. And so in like manner God onely launces vs, to cure vs and recouer vs and no wayes to deprive vs of our liues, as Saint Peter witnesseth, *si quid patiamini propter iustitiam beati,* If you suffer any thing for iustice sake (saith he) you are happy in it; for it is a singular grace if any of you suffer, and that vniustly any tribulation for the conscience of God, otherwise what were it to suffer iniuries when you doe amisse? but if you tolerate them patiently for doing well, you will become gratious with Almighty God. To which effect S. Gregory likewise saith: It often happeneth that the elect who are directed on the way of eternall felicity, are

1. Pet 3.

subiect here to perpetuall aduersities, in being dispised by euery one and accounted vnworthy of all worldly fauour; whilst in the meane time their vertues sett them of most brightly in the eyes of their secret Iudge, and they shine most gloriously in the merits of their liues, they refused not to be dispised, whilst they feare to be honoured, they extenuate their bodies with continency, whilst in their soules they singularly encrease in their dilection, they alwayes inure their mindes to patience, and reioyce with an erected mind as often as they suffer iniuries for iustice sake.

The first Parag.

IT is not the wont of the eternal prouidence to nourish a vertuous person in delights, but it tries, hardes, and apts him, to its peculiar ends. Yet soe as in the meane while it assures him, *Cum transieris per aquas tecum ero.* When thou shalt passe by waters, I will be with thee, and the flouds

shall not ouerwhelme thee; when thou walkest in fire thou shalt not burne, neyther shal the flames scorch thee; for soe God vses to drench vs both in water and fire, but suffers vs neyther to be burnt nor swallowed vp, he makes triall of vs both in freezing cold, and glowing heat, but for those whome he hath predestinated to euerlasting life, he neyther permitts the fire to consume them, nor waters drowne them, for

1. C 10. *God is faithfull* (saith the Apostle.) who will not suffer you to be tempted aboue that which you are able, but will make your profit of temptation that you may be able to susteine.

Blosius doth treat excellent well of this signe of Predestination, where he affirmes that there is noe more infallible signe of diuine election then when a man vndergoes affliction or what els aduersity, not onely without repugnance, but with patience, and due submission, since nothing, saith he, is more profitable for him then to suffer; And this is the ineffi-

mable iewell of that ring, with which God eſpouſes to himſelf a pious ſoule; whoſe prerogatiue is ſoe great as S. Chriſoſtome doth ſolemnly affirme. *Nihil eſſe melius quam male pati propter Deum.* That nothing is better then to ſuffer euil for Almighty God. For then the elect may well be ſaid to drink of the torrent in the way, for *which their heads ſhall be exalted*, afterwards euen to heauen. Now they are preſſed downe and trodden vnder foot, that afterwards like palmes they may riſe the higher for it. It is a verity which God would haue vs throughly penetrate, that the good which we aſpire to, is infinite, and of difficile acceſſe, and therfore not to be attained to, but by much paine and labour, in conformity to which that holy Anchorite ſaid excellent well, that God well knowing our imbecillity doth vſe to beſtow noe remarkable fauour vpon any one whome he hath not firſt apted for the receiuing of it, by ſome or other prudent calamity. Soe Moyſes had

Pſ. 109.

Marcus.

noe sooner forsaken the court of Pharao by the expresse commaund of God himself, but presently both pouerty, ignominy, and contempt with the extreme danger of his life by the procurement of the king; And lastly his flight and banishment did all conspire to work his distruction. We may perceiue saith S. Gregory those whome God elects by their pious actions, and bitter suffrings; whome likewise may be gathered how rigorously our iust Iudge will punish the reprobate, at the latter day, when he is soe seuere now towards those, whome he affecteth most. Wherfore those Christians doe much deceiue themselues who imagine to goe whole (as it were) to heauen, without being well bruised before, for let them but take a generall view of all, and they will find, that the richer men are in vertue, the more they are stored with tribulations, and that those commonly who most abound in wealth, and are the greatest favorits of fortune, are those

who moſt excell in wickednes. Such beaſts as are deſigned for the ſhambles, we ſee are ſuffred freely to graſe in the beſt paſtures, whilſt others are tired out with toyle and labour; euen ſoe thoſe who are predeſtinated to heauen, and not ſuffer'd at liberty to diſport themſelues, but are alwayes with afflictions, inſomuch as the ſame Bloſius truly affirmes from the autority of another holy perſon. *Quemcunque Deus potioribus donis exornare ſublimiterq; transformare decreuit, eum non blandè & molliter lauare, ſed totum in mare amaritudinis immergere conſueuit.* That when God once decrees to aduance a man to any eminent degree (of perfection) and endow him with his richeſt fauours, he vſes not only to dipp him lightly in, but euen to plunge him into a whole ſea of bitterneſſe.

The ſecond Paragraph.

THe Doctrine of Hippocrates and Galen is, to preſerue and cheriſh

our selues; to hate and abnegate our selues is the doctrine of Christ. In somuch as all those who haue euer attained to celestiall beatitude may appropriate to themselues that saying of Themistocles, *Perieramus nisi periissemus*, we had perished if we had not perished: Many haue beene preserued by being lost, and without doubt as many had beene as vn happily lost, if God by their hapy losse had not prepreuented it, And so S. Paule when others imagined him vterly to be lost, began then first of al to think that he had found himselfe. *Placet mihi in infirmitatibus &c.* I am delighted (saith he) in my infirmities, in contumelyes, and necessityes, in my distresses, and persecutions for Christ, seing I am then (most) potent, when I am (most) infirme; and S. Bernard as if he were tired with seeking out Almighty God, *Circumire Domine possum cælum & terram, mare & aridam & nusquam te inueniam nisi in Cruce, ibi dormis, ibi pascis, ibi eubas in meridie*: I may circuit heauen and earth (saith he) o

1. cor. 12

he) o Lord, the sea, and the dry land, and yet find thee no where but on the Crosse, there thou sleepest, there thou feedest, there thou reposest thee at noone-day. Wherefore let vs follow our Lord like dutifull seruants, and auoyd eternall torments, by the compendious way of our short sufferance heere. Athanasius being condemned to banishment by Iulian the Apostata, and perceiuing the Christians of Alexandria to weepe bitterly at his departure, bad them be of good comfort, for (said he) this is but a little cloud which will be blowen ouer presently, and truly all that seemes most terrible in this mortall life, is but as a houering cloude, that will soone be dissipated and changed into eternall serenity. The ancients had their Apelles so industrious, as he neuer omitted day, wherein he had not drawne some line; so in like manner, all Christians who would liue exemplarly, ought to desire that no day might passe without such

clouds as these, wherein they might suffer somewhat for God almightyes sake. The heauens appeared to holy Iob, not onely cloudy but euen as obdurate as iron, and yet (as Tertullian sayes) he resisted the enemy with as great variety of patience, as he of calamities assaulted him, in so much, as neither all his substance made a prey vnto the enemy, nor all his children oppresst in one vniuersall ruine, nor lastly his bodyes intolerable infirmities, could any wayes remoue him from his patience: Oh! what a trophee did God erect of that man, to his enemyes shame! what a glorious standard of him did he aduance! when at the report of each one of his heauy losses, he answered nothing else, but, *God be thanked*, a saying in which God reioyced, and the diuell was confounded vtterly; a saying for which he merited to haue all doubly restored vnto him againe: therefore we may conclude, that in suffering, we doe but (as is were)

by great iourne'ys make towards our heauenly country.

The 3. Paraph.

AMONG thoſe many wayes which lead to heauen, there is none more ſure, nor direct, then the king's high way, the croſſe, *per multas tribulationes oportet nos intrare in regnum Dei.* And euen as the fournace tryes the potters veſſels, ſo are iuſt men proued by aduerſity; but we muſt know that ſtraw doth cõſume in that fornace, where gold is purified: and whilſt the one is conuerted into aſhes, the other is burniſhed from it's droſſe. This fornace is the world, in which the iuſt are gold, tribulation is the fire, and the Gold-ſmith Almighty God: now if gold had ſenſe and ſpeech, without doubt it would ſay, let the workeman diſpoſe of me as he pleaſe, I will endure whereſoeuer he places me, and let the ſtraw burne as much as it will, with

intent wholy to consume me, I shall but become the more refined for it, whilst it shall vanish away in filthy smoke: wherefore marke well all you, who are gold, all you, who are but straw, in that very fire in which the straw blazes away to nothing, the gold becomes more bright: and so the wicked blasphemes, and accuses God for sending him the same affliction, for which the patient man doth glorify him the more, and they encrease in strength in the midst of aduersityes, as fiers wax greater, the more the winde doth blow, and become more forcible by that, which threatens wholy to extinguish them.

August. in psal. 60

Crescit aduersis agitata virtus.

RECkon me vp all the iust men from the beginning of the world, and you shall find none of them without this marke of Predestination, *God proued them, and found them worthy of him.* Abraham was

Wisd. 3.

variously afflicted and perplext: Ioseph sold by his owne brethren; Dauid most vnnaturally persecuted by his sonne: Isaias sawed a sunder in the midst. Ezechias dragg'd vpon craggy rockes, till his braines were dashed out: Hieremias stoned to death: Micheus executed by the sword: Amos had a nailer driuen into his temples: Daniel was cast vnto the Lions: Nabaoth buried in a heape of stones: Elizeus derided, Iob so vlcerous, as out of meere detestation, he was spitt vpon: Tobias depriued of his sight: Innocent Susanna condem'nd to dy, and hundreds more, whom I could reckon vp. Besides of what aduersities had not S. Paule his part? As for the rest of the Apostles, were they not scourged, crucifyed, and diuersly put to death? In fine, God spares none whom he affects. *Quem enim diligit Dominus castigat; flagellat autem omnem filium quem recipit.* For God chastises whom he loues; and scourges euery child whom he re- Heb. 12.

ceaues, euery one, excepting none;
2 Tim. 3 *For al who desire to liue piously in Iesus Christ shal suffer persecution.*

The Fourth Parag.

WHerefore let euery seruant of thine (o God) assure himselfe, that if he shal haue past in this life, this probation, he shal be crowned for it in the next; since t'is thy manner of proceeding to send a calme and serenity after stormes; and after teares & sorrow to repleniſh a soule with consolation. Wherfore *beatus homo qui corripitur à Deo &c.* Blessed is that man whom God rebukes; for if we susteine any thing (for him) we shal likewise reigne with him. Let none therfore feare this scourge of God, but rather feare this disinheritance; by these stripes we are but prepar'd for our eternal inheritance, least if otherwise we should be too conuersant with those delights which occurre vnto vs heere vpon our way, we should insensibly

Iob. 3.
Iob. 7.
2. Tim. 2.

forget those we aspire vnto, at our celestial home: If thou bee'st exempted from correction (saith Sainct Augustin) thou art also excluded out of the number of the sonnes of God: be not then so inconsiderate or childish, euer to vtter such complaints as these: My father cherisheth my brother more then me, since he permits him to do what he list; whilst if I but stirre without his commaund, I am chastized for it; but you ought rather to glory in your sufferings, since it is an euident signe that he reserues his inheritance for you, whilst those whom he spares for the present, he intends afterwards to punish eternally: Those who runne on the way of this lifes prosperityes to their destruction, are but like men lead to prison (sayth S. Gregory) through some pleasant fields. It hath been obserued that the Rose neuer sauours more sweetly then when it is planted neare to garlick, neither doth our heauenly Gardener want his

Iob 5.

fragrant roſes heere of thoſe whom he hath predeſtinated for paradice, whom he ſo diſpoſes for the moſt part, as they are ſtil annoyed by the neighbourhood of others, with whom they haue the greateſt anci-pathy, in that the more vertuous a man is, the more ſubiect he is to the ſcorne of the wicked, the more open he lyes vnto aduerſityes; and thus theſe roſes become the more odoriferous by the aire, which other vngrateful odours breathe. It is likewiſe an obſeruation that ſuch roſes, as by art grow without prickles, haue no ſem aval; and euen ſo the ſweete odour of vertue is loſt, ſpecialy of patience, when we ſuffer nothing of aduerſity. Aſſuredly none can know how much he profits but by affliction, neither doth any beginne to vnderſtand themſelues, til they become acquainted with miſery; for as the ſtarres ly hid by day, and onely become transparant by night, ſo true vertue which rarely appears in proſperity,

shines forth most brightly in aduersity. Neither is our Lord halfe so delighted with the glorious exploits of his seruants, as whē he sees them suffer cheerfuly, and confidently, tribulations, as the Eagle proues its young ones by exposing them face to face vnto the sunne, as the Goldsmith by the touchstone, tryes the goodnes of the mettal, so God Almighty experiences his seruants in the fornace of affliction, whence with much more reason then the Romans, we may say, *& facere & pati fortia, hoc Christianum est*: to do and suffer difficile things, doth most become Christians; and that way which our head doth lead vs on, best befits vs his members for to follow.

The sixth signe of Predestination.

IS the hearing of the word of God, express'd by the figtree, by

reason our Sauiour Christ not onely in his sermōs made frequent mētion of it, but also because it was so diligent an Auditour (as I may say) of the diuine word, that being comanded by it, to shed its leaues & wither away, it obeyed presently. The word is, *Audiens sapiens, sapientior erit.* And haue we not a cleare testimony
Pro. 15. of this signe of predestination from the mouth of Christ himselfe? *Qui ex Deo est, verba Dei audit*, he who is of
Ioan. 8. God, doth heare the word of God: which S. Ambrose in a certaine passage doth excellent wel declare, how (saith he) can the word of God re-
Is. d. lish wel in thy pallate, which is de-
Soliloq. fild with the gal of wickednes? that which we heare willingly we put easily in execution, and such as those are onely faithful auditours of the word of God, of whom our Sauiour in the Ghospel makes mention. *Beati qui audiunt verbum Dei, & custodiunt illud.* Blessed are they who heare the word of God and conserue it, they conserue it in vaine in their memo-

ries, who conserue it not in their liues, and there are some who, whilst they are careful not to forget it after once they haue heard it, haue no care in the meane time in conformity vnto it, to amend their liues. The whilst the predestinat conceaue in their mindes an ardent longing after diuine and sacred things, insomuch as laying aside al busines, and interrupting their sports, they euen prefer their appetit of hearing the word of God, to that of the necessarye sustenance of their liues: their affections carrying them away to church without admiting any excuse at al: no tempestuous wether can hinder them, nor faire diuert their mindes, but euen then choosing rather to passe their times in the close vaults of the churches, then in the vpon fields, whilst they are stil sollicitous to heare, with hearing yet they are neuer satiated. *Auris bona audiet cum omni concupiscentia sapientiam.* A good eare hears wisdome with al auidity. And where is it mo-

Aug in Ps. 118.

Eccl. 33.

re infallibly to be found then in the word of God? The soul, saith S. Ber- Ser. 85. in Can. nard, seekes after that word, by consenting vnto the which, it is be-tered, by whose illumination, it is instructed, by whose support, it is rendred vertuous, by whose reformation, it becomes wise, vnto which to cōforme it self, it is its chiefest ornament, & to enioy it, its onely happinesse. O how often doth a soule high fed with such food as Hie. 14. this exclaime with the prophet Hieremy: *Inuenti sunt sermones tui, & comedi eos &c.* I haue found thy words and eate them vp, and thy word is become the ioy and delyght Chrisost. Hom. 14. of my hart. For so as witnesseth S. in Gen. Chrysostome, euen as it is a signe of perfect health of body to be a hungry, so to be desirous of the word of God, is a mayne argument that we are wel in soule.

The first Parag.

AND who wil account such an one not diseased in soule who

will lend no eare to truth, whilst he wholy bestoweth them vpon friuolous thinges; and whilst vices by words in churches are inueighed against, by his deades, committs them frequently at home! who in lieu of pious exhortations, giues himselfe wholy to drinking or gaming: or els in hunting or hawking trifles out his time, or lastly whilst the preather is hotly in the pulpitt reprehending vice, lies wallowing in his soft bed, all drowsy and languishing, and is not asham'd like a sleepy dor-mouse to be taken at noone day yet buryed in his feathery sepulcher. It is a shamefull thing I know, to write this of Christians, but tis a greater shame for Christians to be guilty of so great abuse. These are but signes of men in desperat estate, and farre different from those by which the predestinate are knowne: *Factum est autem cùm turba irruerent in eum, vt audirent verbum Dei, &c.* It came to passe, saith S. Luke, that the multitude presed Luc. 5.

vpon him to heare the word of God.
Their holy hunger was so vehement, that neither the circuit of the Synagoges, nor temple could conteyne them, no not the spatious walls of the citty it selfe, but they euen throg'dout into the open fields as a place onely capable of so great a multitude, and whilst they might satisfy their desire of following and hearing him, not one, either man or woman, made any difficulty to go to any place how solitary or desert soeuer it were, whereas we doe oftimes thinke much, euen when we liue nigheſt the church, to stirre a foote out of doores to heare that which is necessary for the reformation of our liues, so farre we are from running euen halfe famished after the preacher vnto the sea side or wildernes, we are euen come to that passe as there is nothing so tedious to vs, as to heare the word of God: there is no want now adayes of preachers, but of auditours, whilst they faine a hundred excuses to ab-

sent themselues, and rather then faile of any there want not those who of purpose abstaine from frequenting sermons, for feare their wretchlesse conscience should perchance be touched, so fearfull guilty men are euen tost and vnto the iudgmēt of themselues, as they dare not appear before the tribunall of their owne consciences.

The Prophet Hieremy says in his lamentations that the wayes of Sion made their moane, for that none repaired to her solemnities: and truly the wayes of the church haue no lesse cause now a dayes to make the same complaint, since the wayes of gaming and tauernes haue all the frequency. There is no thronging to heare the preacher now, whereas if a prating mountebanke but promise to make vs some ridiculous sport, if any publique faire or assembly inuite our curiosity, we can presently finde our leggs, we bestow our eyes and eares wholy vpon it, and go flocking by heapes vnto

the ſpectacle: whereas in the meane time, if thoſe who preach the word of God, can but ſcape the being derided for their labours, they think it wel, though for the reſt, we make neuer ſo light account of what they ſay; an abuſe of which the holy ſcripture doth greuiouſly complaine. Yet we cannot deny, but there are many who giue willing eare to ſermons, although the number of thoſe is but ſmall, who endeauour to become the better for what they heare: they haue eares, but they want hands, they hear what they ought to doe, but doe it not, and ſo receaue no benefitt by hearing it. An other ſort there are, who frequent ſermons onely to ſatisfy their pious curioſities, others onely to paſſe away the time: ſome out of cuſtome, others to become at leaſt the learneder, though not better for what they heare: ſome againe frequent the Church only to be ſeene, and others to haue the commodity of ſeing certayne per-

sons there, of whom they could not so commodiously come to a sight abroad. Some finally there are who goe only to laugh, and carpe at that which they shall heare, others who resort thither with intent to sleepe, or entertayne some idle discourse the while, or at most to afford the preacher such an eare, as is so furred with taking in other impertinent things, as it is able to receaue no more. There are but a few, and those only of the more vertuous sorte, who carry thither a mind prepared to receaue instruction, and haue no other intention, then to depart from thence better then they came; who learne not to better their knowledge but their liues, who harken as if their eares were chained to the preachers words, and willingly giue not ouer hearing, till they find themselues more vertuously inclyned then they were before.

Nemo adeo ferus est qui non mitescere possit.

Si modo culturæ, patientem accommodet aurem.

Ther's none but's tam'd, how wild so e're he were,
If he to's cure but lends a patient eare.

The fold of Christ are discern'd from other straying flocks, by this distinction in their eare, in that they heare and obey the word of God with great auidity.

The second Paragraph.

THat serious saying of *S. Augustine* makes a deepe impression in the minds of the Predestinate. That they are guilty of no lesse a crime who negligently heare the worde of God, then those who through their carelesnes, suffer the body of Christ to fall vnto the ground. Wherefore we are not so much to regard in the Preacher, who it is that speakes, as who it is that dictates to him what he is to say; since he sayes nothing, but what he hath

in charge to deliuer from almightie God himselfe. For my owne particular (sayes S. *Augustine*) what am I but a sowers basket, into which he vouchsafed to powre the seeds, which I am but to scatter among you againe, and so you are not so much to consider the vnworthines of the basket, as the worth of the seeds, and the sowers dignity. A good Christian gathers somwhat for his instructiō out of euery thing, and is alwayes making his profit out of it, and he may take this for a cleare signe of his predestination, if sitting with the Magdalen at the feete of our B. Lord, he remaines so fast hanging on his words by the strong chaines of his attention, as no care of any domesticall busines, no Sisters murmuration, nor no allurements of any freind can possibly draw him thence. Yet neither to heare the word of God only, nor what is more, to remember it, is any such signe of predestination, vnlesse withall we proceede to put that

Hom. 26. in lib. 5.

which we haue heard in execution. For what auayles it vs to haue eaten any thing, if as soone a we haue swallowed it, we cast it vp againe. The Mother of God among other her rare vertues was particularly
Luc. 2. praysed for, *conseruing all these words conferring them in her harte.* And the Royall Psalmist sayes, *In corde meo abscondi eloquia tua, vt non peccem tibi.* I haue concealed thy speaches in my harr, that I may not sinne against thee. Those who hearing of this word do conserue it, in a pure and pious hart, and bring forth fruite thereof in patience, are fitly cõpar'd to a fruitfull soyle; and like as to read and not to vnderstand, euen so to heare and not to remember what they haue heard, is as good as wholy to haue neglected it. That painter doth both loose his time and labour, which drawes out vpon a table some curious picture in light water colours, which presently with a spunge he doth deface againe, and euen as great a foly is it

in those Christians who hearing do presently forget what they haue heard. We are therefore to striue to remember it, and that in such a manner, as it be no dead remembrance neyther, but rather a quicke and actiue one, which may vrge that on to performance which we haue heard. *Si hæc scitis beati eritis si feceritis ea:* no man euer ariued to heauen by knowing what was to be done, but by doing it, and he is farre from action, who wil not so much as giue care to what he is to do. The bookes of the holy Scriptures are of al others the purest fountayne of knowledge, out of which though neuer so many draw, & that neuer so often, yet it is impossible for to draw it dry: for such is the nature of this rich vaine, that the deeper you diue into it, the more it abounds with diuine sense, and can neuer be exhaust. As the Ant makes prouision of food in the summer, against the Winter season, so Christians, during the calme of their affaires, should store Iohn. 13.

themselues with the word of God against the stormes of future calamityes. This is most certayne, that neuer any yet cõtemn'd to make his benefit in this kind, but they were at last so punisht for it by almightie God, that both themselues to their cost did feele it, and others euidently perceaued the same. God hath so ordayned that one man should learne of another, and submit himselfe to his direction, and so we see that king Dauid although of himselfe he was most wise and prudent, and had besids in many things euer the helpe of the holy Ghost for his instruction, did not yet open his eyes to do pennance for his grieuous sinnes of Murther and Adultery (although he could not but know that they were seuerly forbiden by the law) vntil the Proyher Nathan had sharply reprehended him. Our Sauiour did (as we may say) preach himself out of the clouds vnto S. Paule, and yet he sent him to Ananias for his further instruction: Corne-

lius was certified by an Angel that his prayer and almes deeds were acceptable to Almightie God, and yet he intimated vnto him withal, that he was to repayre to S. Peter for his better information. Queene Candace's Treasurer whilst he read the Prophet Isay in his coatch, had not an Angel assigned him for his instructour; but S. Philip the Apostle, and finaly Moyses, who in regard of his neere familiarity with Almighty God, may wel be stild of his priuy Counsel, was notwithstanding instructed by his father in law a forainer, no otherwise then a little Child & taught not without many bitter taunts how he should behaue himself in point of gouerning the Children of Israel, nay euen Christ himselfe, the æternal wisedome would sit among the Doctoures demaunding their aduice; so as there are none of what sex, of what estate, or condition soeuer they be, that are exempted from hearing the word of God.

The 3. Parag.

BVt you wil say perhaps you haue the reputation of a learned mā, I know it wel, & what sequeles such great Doctors vse to inferre from thence. Behold the proud erudition of a mortal wit, and who I pray euer arriued to such a hight of knowledge, or of yeares, as not to be ignorant of farre more then euer he had learnt! but graunt that you were the learnedst man aliue, & had such a preheminencie of vnderstanding aboue al the rest, as you could heare nothing at a sermon you had not knowne before, but what becomes of your wil, and memory the while? are they neuer to be infla'd, neuer to be stired vp, is not the one somtimes to be incited, the other a fresh renewed? how easy is it for the memory to mistake, and how prone to errour is the wil, vnlesse there be dayly helpes inuented to rectifie the first, and rightly informe the

the second, for which reason it is not only very profitable, but euen absolutly necessary, that al doe repayre to sermons: the euil for their amendment, the good for their perseuerance, the ignorant for their instruction, and the learned to renue the memorie of what they know; that so at least if they learne nothing a new, they may not forget the old. *Audiens sapiens sapientior erit, & auris sapientium quærit & doctrinam:* the wise man by hearing becomes more wise, and the eares of the wise are (stil) seeking after learning. *Herod*, though otherwise infamous for his manifould wickednes, yet in this was not so rude and barbarous, as not to heare willingly the ordinarie preacher of his Court, and doe many things at his instigation; *& libenter audiuit, & audito eo multa faciebat.* Whence we may perceaue, that there was in *Herod* not only as great willingnes to heare, but also an vnwearied patience the whilest: for certainly *S. Iohn Baptist*

Prou. 1. 18.

Mach. 6.

could neuer haue moued him to haue don so much, vnlesse he had both frequently heard him, and that to, in touching many particulars; for we are not to imagine that he would only in grosse admonish the King of his many flagitious crimes, but he at large by mayne force of reasons confuted them, and both set his vices before his eyes, and withal powerfully disswaded him from the committing them. It was impossible that *S. Iohn* with one only sermon could sufficiently argue the Kings incestuous adultery, and his other grieuous crimes, but it was requisite that he should bestow a sermon vpon each one of them, or rather indeed many in only taxing one; for his mind obdurate in wickednes, was by an often iterated battery to be expugn'd, and neuer the lesse *libenter cum audiebat*; he gaue willing eare vnto him. And although *S. Iohn* often publickly exprobrated vnto his face his impietie in retay-

ning of his brothers wife, *non licet tibi habere vxorẽ fratris tui*, & without doubt with abundant reasons prou'd the vnlawfulnes of the fact; yet stil *libenter eum audiebat*. So great a desire had Herod of hearing him, whilst the Saint persisted with so great a constancie in reprehending him, neither are we to thinke, that he smothered in the meane time, vnder a political silence the rest of his enormious crimes, no *S. Luke* is his witnes, where he say's that *Herod the Tetrach was reprehended by him, both for Herodiana his brothers wife, as also for the rest of the euill which he did.* So as he neither spared to tel him of his Tyranny, in so many ciuil slaughters, of his exaction on the people, in taxes and impostes, nor lastly of his riotous spending it againe for the mayntenance of his lust, and yet for al this, *libenter eum audiebat*; and so great was Herods patience in hearing him, as Luc. 3.

neither at his first sermon, the most vehement of al, nor his second, or third, nor any of the rest, he euer shewed himself offended, or aggrei-
Luc. 3. ued; but *libenter enim audiebat*: nor euer thought he preached too often, or too long, too sharpe, or biting for him, or to plaine, and simply for the popular eare: *libenter enim audiebat & audito eo multa faciebat*; so that wel he might complaine, that he persevered not in the performance of that which the Saint so earnestly inculcated, but neuer (with Seneca) that fortune had enuied him the knowledge of the
l. 6. de truth. *Et monstrabo tibi cui rei laborent magna fastigia, quid omnia possidentibus desit, scilicet, ille qui verum dicat. Non vides quemadmodum illos in praeceps ugus eximia libertas, dum nemo ex animi sui sententia suadet, dissuadetque, & vnum amicorum omnium officium est, vna contentio, quis blandissime fallat?* I wil vnfould vnto you, say's he, the discommodities which great men are subiect to, and what

is wanting to thoſe who poſſeſſe euery thing, that is: one to tel them the truth; doe you not perceaue how for want of that libertie they are al driuen to ruine? whilſt they haue no faithful freind either to perſwade or diſſwade them any thing, but al take it for their dutyes, and make it theyr ſtudies to deceaue him with their ſeruile flatteries. A crime which S. Iohn for his part in regard of Herod was ſo farre from being guilty of, as he ſeemed to be incapable of nothing more, then concealing of the truth, whilſt he perform'd the dutyes of a faithful admoniſher with al ſincerity of heart, and libertie of ſpeach, ſtil plying the Kings eare with *non licet tibi Herodes, non licet tibi*; it is not lawful for thee ô Herod, it is not lawful for thee: and that to keepe him ſtil ſenſible of his offence. And where now are thoſe nice and daynty eares, who if they but imagine themſelues glanc't at by any words though miſunderſtood, and

wrested to a doubtful sense, protest presently against the Preacher, and al such assemblies. It is hard to say, whether in this they outstrip not Herod in wickednes, or no; since whilst they refuse as wel as he to amend their liues, they abstayne from sermons, the only remedyes to amend them; which Herod would neuer do. He who refuseth to be perswaded by his teacher, doth but yeald to the perswasion of the Enemie, and commends but a scholler to a fooles direction, who wil be taught by no other then himselfe: so who soeuer conceaues so highly of himself as to scorne al other Maisters besids, shews more arrogancie in it then erudition. Neither can there be any loue of vertue in him who either hates or despises the knowledge of heauenly things. The beginning of estranging our selues from God is our disdayne of hearing his word; and he loues not God, who is not desirous of spirigual instruction; for as gold is tried

by the touchstone, so are the thoughts of man reuealed by the Euangel of Iesus Christ.

The seauenth signe of Predestination

IS Almes deeds bestowed with a tender affection. The *deuice* is the *balsame tree* of most soueraigne vertue, especially for the cure of wounds and vlcers. The *motto*, *Vnicuique mandauit Deus de proximo suo.* God hath committed the care of his neighbour vnto euery one. Pouerty is a greiuous vlcer of the body, but sinne a more grieuous one of the soule; to the cure of either, Almes-deeds do wonderously cōferre, chiefly if they go accompanyed with a ready mind. This we learne of the Apostle; *Induite vos viscera misericordiæ sicut electi Dei*, Inuest your selues, *says he*, with the bowels of mercy; as becomes the elected of almightie God; where he requires not only the helping

Eccl. 17

Coloss. 3.

hand, but also the willing mind of him who giues, and he is truly happy who hath a right vnderstanding of the poore and needy, for God wil deliuer him in the day of euil. A verity confirm'd by a cleer argument drawne out of holy Scripture; Pſ. 40. *qui accipit mutuum ſeruus eſt fenerantis*: he who borrowes, becomes a ſeruant of him who lends; but our moſt rich God borrowes of vs in the perſons of the poore; whence the concluſion may eaſily be deduced. As for the minor of this Syllogiſme, it is Salomons in effect: Coloſ. 3 *Fenerator Domino, qui miſeretur pauperis.* He takes vſury of the Lord (which is the ſame, as God borrows of him) who hath pitty of the poore. Chriſt by the mouth of Saint Auguſtin in this manner beggs an Almes of vs: Beſtow ſomewhat vpon me of that which I haue giuen thee, I aske but part of that which is al mine owne, in giuing you make but reſtitution, & oblige me your debtour for what you giue, whom you had a bene-

factor of al you haue. Giue me but temporal things, and I wil repay you with eternal ones: *reipsum tibi reddam, quando te mihi reddidero.* and S. Gregory Nazianzen say's; looke that thou beest a God to the calamitous, in imitating the mercy of God in their behalf, for man hath nothing in him more diuine, then the power to oblige other men vnto him by his benefits. The poore is committed to thy charge, as to an other God, and such a God on earth was holy Iob: *Pater eram pauperum, & causam quam nescibam diligentissimè inuestigabam, oculus fui cæco, & pes claudo.* I was (say's he) a Father of the poore, and I diligently informed my selfe when I did not throughly vnderstand theyr case, I was an eye vnto the blind, and feet vnto the lame. And Toby that man so deare vnto Almighty God, *elemosina ab omni peccato & a morte liberat,* &c. Almes deeds, say's he, deliuers vs both from synne, and death, and suffers not a sowle

Orat. de amore paup.

Iob. 29.

Iob. 4.

to descend in to darknes; *fiducia magna erit coram summo Deo eleemosina, omnibus facientibus eam.* Almes deeds will be a great cause of confidence to al those who haue exercis'd it, when they shal stand before Almighty God.

Ibid.

The first Paragraph.

Melius est hanc artem dandi eleemosinam scire, quam esse regem sayes *S. Chrysostome.* It is better to be conuersant in this art of bestowing Almes, then to be a King, as that which builds vs euerlasting mansions in heauen, and teaches vs the way to become like to God. It is a great thing to be a man, but to be a merciful man is a pretious thing; *qui pronus est ad misericordiã, benedicetur, de panibus enim suis dedit pauperi,* he who is prone to mercy, shal be blessed, for he hath bestow'd his bread vpõ the poore. Wherfore this beneficence to speake stil with the same golden mouth *S. Chrysostome,* is

Hom. 55 & 36. ad pop.

Pro. 22.

that which resembleth vs to God: this is the Mother of Charity, and the proper badge of Christian perfectiō, which distinguishes Christs disciples from other men. This is that which cures our infirmityes, which washes away the staynes of our sowle; this, that ladder which was reared vp to heauen. *Thesaurizate vobis thesauros in cælo*, hoard vp tresures for yourselu's in heauen, sayes our Sauiour Christ; hearken ô ye rich, and learne a new art, which heauen it selfe doth teach; a new way of gathering riches together, *spargere*: be liberal of it; you were mistaken hitherto, the way to become rich is to giue your wealth away, and not to hoard it vp; he who in this world distributes his treasure among the poore, doth but lay it vp for his owne vse in the next. Neither is it necessary that we discharge our mony by whole handfuls on the poore; giue but halfpence, giue but farthings, or a crust of bread, (so you do it freely

Chry. hom. 6. in capt. 3. ep. ad Tim.

Matth. 6.

and willingly) and in interchange therof, you shal receaue whole worlds of treasure and possessions. The Censours in ancient tymes, were wont now and then to visit the Cittycens houses, and survey theyr garments, to see whether they were not moatheaten, theyr bread mouldy, meare taynted, or the like, neither without reason; and I feare me, that if any such visit should be made now adayes, there would be some found who feed vermine with that they haue, rather then they wil bestow it on the poore. But now we know how to dispose so of our substance, as neither rust moath, nor any other vermine can annoy it. *Thesaurizate vobis thesauros in cælo, vbi neque erugo, neque tinea demolitur*, &c. Lay vp treasure for yourselues in heauen, where neither rust, nor moath can do it any harme, where neither any thiefe can breake in, & steale it thence. Manna did not corrupt vnles it was layd vp for the next day, neither doth any stocke so

Math. 6.

much diminish as theyrs who are too careful to preserue it stil entyre; you can secure it no better way, then by trusting it in the hands of the poore and their stomaks as the best Granerys to stacke vp our corne, since there t'is secure from fyer, and y'are sure to receaue it, with increase agayne. Had Absalon but cut his bright tresses off, his heyre had been an ornament to his head, and not the occasion of it's confusion; and so if the wealthyer sort would but contribute part of theyr substance towards the maintenance of the poore, they should haue as many frends at command, as now they haue crownes; whereas now, they effect nothing by theyr couetousnes, but that the more money they haue, in the more dangerous estate they liue in. The Ecclesiastike perswads vs. *Perdere pecuniam propter fratrem, & amicum tuum, & non abscondas illam sub lapide in perditionem*: to cast away our money for (the behalf of) our *Eccl. 29.*

friend and brother, and not to hide it vnder a ſtone to our owne perdition; and our Sauiour Chriſt bids vs *dare, & dabitur vobis*, to giue, that we may receaue againe. Welles become fowle, if they be nd oftenvſed, and the more water you draw from them, the more pure you render thē. The predeſtinate if it were poſſible when they beſtow an almes would giue theyr hearts with al, ſo willingly they impart their ſubſtance to the poore, and in this ſence our Bleſſed Sauiour pronounces the merciful to be bleſſed, to wit, not only ſuch as haue ability to afford much, but alſo thoſe who haue a deſire to be beneficial vnto al. It was Pithagoras opinion, *ſimilia non niſi a ſimilibus comprehendi*, that like was not attayned but by it's like, and ſo it happens in this kind of marchandice, where one commodity is not purchaſed, but by exchange of the ſame cōmodity agayne. *Oleum emitur oleo*: wilt thou obtayne mercy? by works of mercy, tis to be purchaſ-

Eccl. 29.

fed. But you wil say perhaps, by giuing vnto others, you may happen to impouerish your selfe? what a vaine caution is this, rather to trust to our owne forces, then to the promisses of Christ? How many haue been begger'd by their couetеousnes, whilst neuer any was vndone by Charity to the poor? God contends with vs in liberality, and wil not giue ouer but on the better hand. The poore widdow gayn'd more by Elias, then his slender refreshment came to, and Eliseus hostesse was more obliged to him, then he to her. *Kings* 3. 17. *Kings* 4. 4.

The second Paragraph.

THere are many (but those not of the nũber of the predestinate) who giue rarely any Almes but malignãtly: To giue malignantly, is to bestow that only on the poore which we haue ourselues in loathing, which we know not how other wise to be rid of, it is so wholy vnfit for any vse, such, if

if they haue any meate taynted with long keeping, if the bread be mouldy, or the drinke be sower, if they haue any thing in fine so loathsome, so stinking, as they could not find in their hearts to bestow it on a dogge, can then thinke of giuing it to the poore, a great benevolence no doubt. Alas dear Christians! how often with soothing perswasions do we deceaue ourselues? This is not (as the Prophet Baruch exprobrated to some) to offer oyle, but only the olive stones. And what was the reason that God rejected Cain and his offrings, but only because hauing ability to offer better fruicts of the earth, he offered him the worst? Our good wils of giuing more, suffices when we haue not much to giue, but if we haue large ability, we are inexcusable, if we giue sparingly. When thou canst not help the poore with thy deeds, at least afford them comfort in thy words, and pitty them in thy hart, whom thou canst not succour in

thy actions: neither those Israelits, nor theyr offerings were dispis'd, who presented only flower, goatshayre, and bristles, because t'was all they were able to bestow; whereas (as S. Chrisostome notes) should they haue presented nothing els, who had ability to offer more, they had incurr'd by it a heauy malidiction. Others there are forwards inough in giuing Almes, but whilst they are no lesse prone to their filthy pleasures, then to Almes, they defile the oyle of mercy, with the foridnes of theyr licentious liues. The Anazarboei, a people of Cilicia, were wont to attribute theyr fertility of oliues to theyr Virgins chastity's; for which cause they suffered none to manure, and plant them but only them. For Christians let them assure themselues, that there is such an antipathy betwixt this Olive of mercy, and Venus lasciuious Myrtle, that in one common incloſure they can neuer be contayned, and that Almes which goes ac-

companied with dishoneſt life, cannot be pleaſing to Almighty God; neither wil he regard the liberality of our hands, which is proceeding frō a libidinous mind. Others againe there are wholy not wallowing like thoſe in the myre of carnal pleaſures, but yet in that they affect prayſe, and a kind of oſtentation in their Almes, they effect nothing with al theyr bootleſſe paynes, but only profuſe this oyle of liberality. And why, deare Chriſtian, wilt thou let thy left hand be priuy to what thy right hand doth? as if ſuch as thoſe were not iuſtly by
Eph. 15. that mirour of patience compared to the Oliue caſting of it's flowers,
Greg. lib. 12. moor. 26. which tree, according to *S. Gregory*, though it neuer be ſo wel taken with bloſſomes, yet if it be nipt with any bleaker ayre, becomes wholy deſtitute of fruit; Euen ſo although thou beeſt neuer ſo charitable to the poor, if thou doſt it becauſe others ſee thee, or to be ſeen by others, the breath

of their commendations blasts al the fruit therof. As for the Almes which the predestinate bestow, no liuing eye is conscious of it, except that from which nothing can be hid, neither do they expect any prayse for it, but only his, from whom they hope likewise for theyr reward. And, as Saint Chrysostom teacheth, though Almes haue golden wings, yet they are not of the nature of the Peacocks, to court admiration here, whilst the reward which attends it is in heauen, but thither it soars vp vpō it's glittering wings, & takes it's stand before our Sauiour Christ, whom it acknowledges in the person of the poore; yea theyr Almes deeds is so farre from the desire of diuulging of itself, as if it were possible, it would be latent to those who dispose of it; so little doth a good man care how few be of counsayle to what he doth, so long as he is sure, that he is not ignorant of it, who only can, & will reward him for it. For which reson S.

Cyprian cals a mind thus propence vnto the poore, a moſt ſure caution of our ſecurity, wherby we haue ingag'd God our debtour, & endeared our ſelues into the fauour of our ſouerai..e Iudge.

The Third Paragraph.

AT the day of Iudgment we ſhal be moſt rigourouſly examined on this particular, when thoſe who ſhal be conuicted to haue been ſterne, hard harted, and vnmerciful to the poore, ſhal be condemn'd by a legal, and moſt terrible ſentence; *Ite maledicti in ignem æternum*, go yea accurſed into euerlaſting fyre. On the contrary, thoſe whom the Diuine predeſtination had for al eternity deſign'd for the Society of Angels, may approach vnto the Iudge, and confidently ſay, deale liberally now with vs, as we haue dealt with others; beſtow thy ſelfe vpon vs, ſince for thee, we haue beſtow'd our Almes vpon the poore, we haue had compaſſion of others, wherfore now haue compaſſion on vs againe,

we haue perform'd that which thou didst require, it rests that thou performe that which thou hast promisſed. When the Iudge farre from offence to be ſo confidently challenged of his promiſſes, wil ingeniouſly confeſſe the obligation. & they ſhal behould in his wide and open ſide, this inſcription ingrauen in his very wounds in Characters of pretious ſtones: *Venite benedicti poſſidete regnum*; come ye bleſſed, poſſeſſe your kingdome, enioy your hearts deſirs. I remember my promiſſes and commend your deſerts, which worthyly preferr you to ſo great a recompence, come and receaue your reward, interminable in date, inualiable in worth; al the good offices you did to my poore, were done vnto my ſelfe, your charity prouided me of meate and drink, your garmẽts cloathed me, when I was a ſtranger, your roofs receaued and lodged me; neither could the ſtrong barres of priſons debarre your pittyes frõ viſiting of

me there, nay I euen owe my life vnto your compassion, *Venite benedicti*; for those crusts of bread you bestowed in Almes vpon the poore, come & feast with me for al eternity; for harbouring strangers in your houses, I haue prouided a habitation with the Angels for you; for cloathing the shiuering members of the Naked, I heer inuest you with the royal purpel: of immortallity, *Venite benedicti*. O what commutation, what recompence is heer! a stole of glory, the riches of heauen, interminable felicity & delights, for raggs, odde farthings, a few crummes of bread. *Omnis misericordia facit locum vnicuique secundum meritum operum suorum &c.* Al mercy shal make a place to euery man according to the merit of his works, and according to the vnderstanding of his peregrination. I would to God this were as persuasiue to euery one, as it is true then there is none but would purchase heauen at so cheape a price. It is a most true and excellent saying

Eccl. 16.

of S. Augustin; *Si vis mercator esse optimus &c.* If thou wilt play the wise marchāt indeed, forgoe that which thou canst not keep possession of, in exchange of that which thou canst neuer loose; depart with a little, for the returne of a hundredfold; giue a peece of mony to the poore, to obtayne a whole Kingdome for it of Christ our Lord; bestow a bitt of bread, to receaue forgiuenes of thy sinnes; disfurnish thy self of a slight garment, to merit by it a stole of lasting glory; giue these despicable things, to purchase eternal ones. What extreme folly is it, says S. Chrysostome, *illic tua relinquere, vnde exiturus es; & illuc non premittere quò iturus es*, to leaue thy substance there behind thee, from whence thou art to depart, rather then to send it before thee thither where thou art to go; wherfore let it be our chiefest care to furnish that place with our treasures, where afterwards we are to make our residence.

4. Par. Ces. 4. Arelit. Rom. 13.

In Mat. 6.

EIGHT

The eight signe of Predestination.

IS an abiect opinion of ourselues, which beares for its Impresa the Cypresse tree, with this motto *Nisi efficiamini, sicut parvuli non intrabitis in regnum cœlorum.* This tree remaynes alwayes fragrant and flotishing, & not only admitts not corruption in it selfe, but also preserues al other things from noysome fauours, which are embaulmed with it, and therfore with good reason it fornes for the expression of this abiect opinion of ourselues, which both destroyes this worme of pride in vs, and preserues vs from being rotted and corrupted by selfe-complacence, a sort of infection of al others most contagious, *Odi superbos & arceo &c.* I abhorre, and reiect the proud (say's the Royal Prophet.) neither shal he, whose actions sauour of any pride, inhabit

Math. 18.

Psl. 101.

in

in the midst of my house. There is rarely any phisike as they say, that is souerainly medicinal indeed, that hath not it's mixture of some poison, or sophisticated drugge. This I am sure, there is no vice that is not compounded of some secret pride, as you shal perceaue if you but consider them. *Initium omnis peccati, est superbia, &c.* The beginning of euery synne is pride, and he who persists in it shal haue his fil of malediction; and it wil be his ruine in the end. Pride is the nozler of a daungerous wit, and from thence it breaks forth into various and exorbitant vices at euery turne; now of hate, now loue, but chiefly of enuy, whilst it is obnoxious to the distresses of al casualities, for there are not more anxious, or subiect to more continual disquiet, then those who only couet prayse, but thinke it absolutly due to their deserts; since they are euer apt to imagine themselues contemn'd, when that debt is not payd to their expectation, and Eccl. 10.

in the meane while, wreake their ſpight of others contumelyes (as they conceyt) with fretting and inward repining on themſelues. They liue in as darke an ignorance of others vertues, as of theyr owne defects, and out of this ſwolne arrogance of theirs, breake with al piety & fidelity, and in a word with whatſoeuer ſhould be moſt deare vnto a man, for a little fame and couetouſnes of eſteeme. And wheras the ſubiect of other vices are but commonly abiect and ignoble things, that of pride ordinarily is the moſt excellent, it making a prey of al worthy actions, of eminency in any knowledge, and euen of vertue and ſanctity it ſelfe, much like thoſe litle wormes which ly gnawing at the coares of euery better fruit. A proud man repreſents the diuels manners moſt vnto the life, for as one ſought to equalize himſelf vnto the higheſt, ſo the other wil not only ſtand in competency, but euen ſeeke to be preferd to al. *Sed nuſquam non reſiſtit ſuperbis* DEVS. But

God neuer fayles to reſiſt the proud; he can throw him downe with more eaſe from his higheſt aymes, then ſome ſtout defendant ſtanding vpon the battlements of a Tower, doth thoſe who ſcale the walles, and cut them off with as much facility, as a Gardiner crops off with a light hād thoſe little ſprouts which ſhoot out aboue the reſt. Saul in his humility was aduanc't vnto a throne, from whēce in his pride he was tūbled downe againe. There are ſome who haue a natural auerſion from Catts, ſpiders, or ſome particular food. It is natural to God to execrat & abhorre the proud. *Abominatio domini eſt omnis arrogans; immundus eſt apud Deum omnis qui exaltat cor ſuum.* As the moſt contagious diſeaſes do vſe to break out in ſeueral parts of man, ſo pride wil not be ſtinted to any particular place; but now it expreſſes itſelf in our eyes, now it takes poſſeſſion of our toungs, it appropriats this mans hands vnto its vſe; in others garments it vſeth to cloath itſelf, & fits with ſo

much settled grauity in an others cariage as a hundred preachers could not remoue it thence; some agayne there are, who affect such a kind of careleſſe behauiour, as if you did not know the ſecret arts they haue to profeſſe theyr prid, and ſumptuoſities in banquets, edifices, theyr childrens breeding, the ſplendor of their retinue, and their furniture, you would imagine them ſworne enemyes of ſo much vanity. In ſo much, as the very ayre we breath, is pride in al we do, though it be ſo delicate as tis ſcarce perceptable. Now we deſcend euen below abiection itſelf, our words are mere hony and roſes, we vtter nothing but the pure ſilken phraſes of the Court, we crouch vnto al, to make our way by indirect meanes to riſe, and hauing reach'd that hight once, which we aſpir'd vnto, we neither indure equals, nor ſuperiours. What makes thee ſo proudly arrogant thou ſilly duſt, & ashes, when the leaſt blaſt of death can ſcatter al thy greatnes? In what

canſt thou receaue ſuch ſelfe complacence, who ſtinks't ſo odiouſly in the noſtrils of men, of Angels, and of God? and whilſt thou breatheſt nothing but earth, (ô lim of Adam as thou art) thou euen poyſon'ſt the ayre with the ſtench of Lucifer! But if thou canſt be as wel delighted with the goodly height of the Cypreſſe, as with it's gratful ſmel, thou mayſt clime vp on the condition, that from thence thou reflect a diſdaynful eye on none but on thy ſelfe; and this is true greatnes, true magnanimitie, to entertaine in high places humble thoughts, and as faſt as thou art exalted, to debaſe thy ſelf; and (which is more proper to the predeſtinate) to touch heauen with their merits, whilſt in their owne conceyt they yet ly groueling on the ground. *Diuinæ gratiæ familiares eſſe ſolet humilitas &c.* betwixt diuine grace and humility (ſay's *S. Bernard*) there is a ſtrait league of freindſhip. What a ſublime humility is that,

Hom. 4. ſupra miſſus eſt.

which honour can not remoue, nor glory make arrogant? For a despicable person to a base himself, is not much, but *humilitas honorata*, humilitie in honour is a rare vertue indeed. Do you heare this ô yee kings yee Princes and potentates of the earths? Do you heare this, you who are no lesse learned then arrogant? you whose possessions make you despise al other men? *Rara virtus est humilitas honorata*, humility in honour is a vertue deseruing al admiration. It is the proper effect of true humility, to make those condemne themselues by their owne verdicts for most vnworthines, who in the iudgement of heauen are esteemed for greatest sanctity. So Abraham a man most acceptable to Almightie God, accounted himself, no other then dust and ashes; *S. Peter* the Rock of the church openly and ingenuously professed himself a sinful man; *S. Paul* that vessel of election and Prince of Apostles reputed himself but as an abortiue issue, and

vnworthie the title of an Apostle. This hold for certaine, the base of al true height and dignity, is no other then humilitie, and a contemptible opinion of ourselues.

The first Paragraph.

PRide is the ruine of al vertues, & the steep precipice of Angels & of men. Good God what a change, what a commutation was then between heauen and earth, when the most glorious amongst Angels was cast headlong downe from heauen to earth, whileſt the miserableſt pooreſt soule on earth was eleuated by the handes of Angels vnto heauen? Lucifer through his pride did fal from thence, whither poore vlcerous Lazarus was exalted for his humility, who it is credible did not so often number his vertues as his sores; no doubt out of genuine self-contempt of his, seem'd more patient vnto al, then vnto himself. It is a very true and significant saying of a certaine Saint, *parum valet qui se aliquid valere*

censet, nil penitus valet qui se multum valere æstimat. He is worth but little who in his owne account seemes to be worth any thing, and he nothing at al, who conceits himself much worth. With whom S. *Bernard* doth wel accord where he sayth: *Omnia illi desunt, qui nihil sibi deesse putat.* That he wants al, who imagines himself to want nothing. And we may add, that they scarcely seeme to be borne for heauen, who whilst they are selfe-conceited of their owne actions, become as sharpe censurers of others liues, as they are foolish admirers of their owne; and whilst with an affected blindnes they bleare their owne Iudgements of themselues, can neuer iudge aright of other men. Out vpon this vanitie! Can we thinke that heauen wil euer giue admittance vnto such pride as this? no, it is onely for the predestinate, who censure nones liues so rigorously as their owne; who oftner sit in Iudgment on their owne manners then

on other mens, and are so far more seuere vnto themselues then to al besides, as they easily pardon others, neuer themselues, whom they haue done amisse. Miserable as wee are! who being but dust and shadowes daily gliding away after those who are vanished before, can yet glorie in our owne progenitous, and shew long ranged statues of our Ancestours, as if he were a man who can number more men of his linage past. *Homo vanitati similis factus est, dies eius sicut vmbra pretereunt.* Man is become like vnto vanity, and his dayes do vanish away like a shadow. Whereseoeuer we reflect our eyes, wee find cause sufficient to dissolue them into teares. If wee fix them on heauen, whilst wee behold our country aloof wee cannot but consider ourselues in banishment; if on earth, it is but the vpbraiding remembrance of our graue, and how euer we betrample it for the present with our feet, it makes ful account to haue the disposure of our

heades at last; finally if on ourselues, O what a faire and ruddy fruit! but alas al wormeaten within; where ordure, stench, corruption, death itself haue taken their lodgings vp. If we consider our owne harts, what a foule and abysmal depth it is, al beset with knotted beds of snakes & adders? woe, woe's vs, we euen swarme with vices, and yet cannot contemne ourselues; we be oppressed with a world of follies, miseries, and sinnes, and yet affect the reputation of wise, happy, learned and holy men. The predestinate the while conuert al this vnto their greater profit, and out of the considerations of their daily actions and them selues, do draw forth motiues of their owne contempt. These can easily with S. Paule be induced to slight and contemne al other things, who haue first learned to slight and contẽne thẽselues. This being so, whosoeuer desires to be truly happie indeed, must procure to take dili-

gently out this leſſon of his owne cõtẽpt, from whẽce he is to proceed (excepting God) to contemne al other thinges. The Predeſtinate can beſt reliſh that excellent ſaying of S. Chryſoſtome, *Minimum de ſe ſenſiſſe tam magnam eſt, quam res maximas feciſſe.* It is as great a matter for a man to account but litle of himſelf, as to haue exployted mighty thinges: as alſo that of our Sauiour Chriſt, he who aſpires to be greateſt among you, ſhal be the leaſt in the Kingdome of heauen (if euer they arriue to ſo much happines.) They are not ignorant how the way of humility is craggy and paineful at the firſt, but afterwardes it becomes more eaſy & delightſome. They know there reſtes of their iourney but this one ſteep aſcent, and ſo grateful vnto al who direct them on their way, they clime it vp with al alacrity. They loue to be contẽned, they affectionatly embrace the occaſions, they reioyce to ſee themſelues deſpiſed, and more inſult

Hom. 1. in Mat.

ouer themselues in the meane-time then any enemy. These when they are iniured are so farre from reuenging their quarrel by the sword, as they vtter not a word in their owne defence. Heer none stretches forth an arme, or brandisheth a sword to vindicate a wrong, as knowing the more profit redoundes vnto them, the more they are contemned. The predestinate only know, as men deeply read in the schoole of Christ our Sauiour, that they are neuer the worse for mens deriding, nor lesse for their contemning them. *Tantus est vnusquisque, quantus est in oculis Dei.* A man is no more then iust as hee appeares in God Almighties eye, *non pilo maior &c. not a haire greater; neither doth God iudge by mens estimations.* When wee seeme little to ourselues, wee seeme great to God, and then least to him when wee appeare the greatest to ourselues. The deeper a well is, the more pure is its water, and the more vile esteeme one conceaueth

1. Kings. 16.

of himself, the more gratefnl he is vnto Almightie God. Al which seemes eminent in vs, is to be abased, our high spirits leueled with the ground, and the vniuersal fabricke of our pride, buried vnder the heapes of our miseries, ignorances, and imperfections. Muske as they say hauing lost its sauour, by being buryed in some stincking dunghil recouers it againe; and so if we but truly enter into the consideration of our owne vilenes and surquedy, we shal exhale not any such odour as we did before, but that of the amendment of ourselues, the only conducing meanes to our saluation.

The Second Paragraph.

A Holy Religious man being demaunded once, which in his opinion was the most expeditious way to heauen, answered: *Si se homo semper accusat.* For a man euer to accuse himself. And this according to *S. Augustine*, is the very summe of al *lib de virg. c. 31.*

Christian learning; and S. Ambrose auouches, *Signum electorum est male de se sentire, & vulnus suum agnoscere.* That it is an infallible signe of the Elect when one acknowledges his infirmities, and thinkes contemptibly of himself: on the contrary, *Reproborum est proprium semper prava agere, & numquam quæ egerint retractare*, &c. sayes S. Gregory, it is the custome of the reprobate to bee alwaies committing euil, and neuer willing to amend their wickednes, but they passe ouer al they doe in the blindnes of their mindes, & nothing but punishment can make them sensible of the harme they doe; wheras the Elect do daily trace out their actions to the very fountaines head of those thoughts, from whence they sprung. Neither for this are they euer the more secure, since they know there are many things may escape their obseruation which only the al-searching eye of Almightie God perceaues. The

Lib. de virg. c. 31.

Apol. dauid. c. 9.

inc. 5. Iob.

Eccleſiaſtick counſailes vs, *quanto magnus es humilia te in omnibus & coram deo inuenies gratiam.* The greater thou art, humble thy ſelf the more in euery thing, and thou ſhalt find grace before Almightie God; ſeeing the power of God is only great, and he is honoured in the humble. Aſſuredly among al others it is the greateſt perfection to haue a true knowledge of out owne imperfections, and that ſoule merits more of true praiſe, in vnderſtanding itſelfe, then in neglecting that, to know the courſe of the ſtarres, the limitts of the earth, the vertues of plantes, the abſtruſe ſublimity of heauen, and the earths vnfathomed profundity: Wouldeſt thou contriue ſome edifice of eminent altitude, thinke firſt of laying the foundation in humility; al naturally aſpire vnto the top, but humility is the firſt ſtep vnto it. Our counttey is high, the way vnto it low; and who can

Eccl. 3.

Aug.

seriously wish to arriue vnto it who refuseth to goe the way? But alas, it is a misery, which *S. Hierome* doth worthily deplore, *Multi humilitatis* Hier. epist. 27. *vmbram, veritatem pauci sectantur*, that many follow the shadow of humility but few the substance; few indeed, but those few onely happy, those few of the predestinate, who the more they behold, the more they dislike themselues; and those the more pretious in the eyes of God, the more they appeare contemptible in their owne. *Qui minus se vi-* Greg. lib. 33. moral. c. 3. *dent, minus sibi displicent*, say's *S. Gregory*. Those who least consider themselues are those, who displease themselues the least. Many whilst they know many thinges are ignorant of themselues, and in Gods eyes seeme the lesse, the greater they seeme in their owne. To conclude, the best and safest ascent to Almightie God, is by the way of the knowledge of our owne vnworthines; and Cassiodorus sayd excellent wel, *descendendo calum ascendi-*

tur. that by descending wee ascend to heauen. in Ps 6.

The ninth signe of Predestination

IS to loue our Enemies. The Deuise is *two thwarted launces* combind in the middle, with an *Olive wreath*; those signifiyng hostility; this (vsed by the Ancients as an Embleme, of peace) their being vnited in the bond of emity. The motto is, *Noli vinci a malo, sed vince in bono malum.* Christ our Sauiour doth commend vnto vs in a most solemne manner, *Ego autem dico vobis; diligite inimicos vestros &c.* I say vnto you loue your Enemies, be beneficial to those who hate you, and pray for those who persecute you, and calumniate you, that so you may be sons of your Father which is in heauen. You will say perhapes it is difficile and penible. I graunt it; but the more difficile it is, the more gra- Ad Rom. 12.

teful it is to God, the more auaila-
ble vnto your self. There are diuers
wayes to expresse our charity, al
much conferring to the remission
of our sinnes; but among al, none
more efficacious then from our
hart to forgiue those who haue
offended vs. Our Sauiour Christ
hanging extended on the Crosse,
and hauing no part of his sacred
body entire from stripes and woun-
des, but onely his blessed tongue,
made it his first care to employ that
member in interceding for those
who crucifyed him in their words
and actions; and so became a most
potent and preuayling Aduocate
for his enemies. In which doctrine
dictated from the Crosse, our B.
Maister hath had but a few disci-
ples, 'tis true, but yet neuer wanted
some; and to instance in only one,
did not the heauens open whilst S.
Steuen was praying for his Ene-
mies, as if al the heauenly Citizens
had flocked to the sight of so noble a
spectacle? and whilst the same holy

Protomartyr prayed for himself standing, but for his enemyes with bended knees, did he not instantly behold the heauenly Curtaines drawne, and Iesus standing at the right hand of his fathers vertue & omnipotency? In which deare Lord if I may expostulate thy meaning without presumption, what vnvsuall manner of proceeding is this to award him a iust triumph, and the reward of victory before the fight? he hath scarsly opened his mouth to speake and the heauens are open already; he is not yet departed this life, & notwithstanding he enioyes thy blessed vision. How comes it that that beatitude euen issues forth of the Gates of heauen to encounter this happy Martyr on his way which other Saintes must penetrate to the most interiour retiremẽts of thy mansions to behould? He is yet but in the lists, yet exposed vnto the peril of the fight, yet praying; but his prayer is in behalf of his enemies. O happy, ô potent prayer! Let vs now cõsider I beseech you, the

reason of this his antedated fauours and recompence; which without doubt is no other, but that Almightie God is so taken with the rare vertue of such an one who freely remits offences and hartily petitions for an enemy, as our most gratious Lord euen layes his owne Maiestie aside, and priuiledges his Champion so highly, as not to suffer him to expect his crowne, til he be seated in his kingly throne: but he anticipates against al former president his felicity, and commands his fayrest beatitude, not only to attend him at his palace gates, but euen to issue forth, and present this happy warrier on his way, with the honour of so extraordinary a triumph, for hauing imbrac't with a most affectionate loue his deadliest Enemies, and spent his last breath and teares in beseeching their pardon, who were the Authours of his vntimely death. And this is that high preroga tiue with which the heauenly king indowes

al those who forgiue their Enemies; so as not he who suffers a wrong, but he who offers one, susteines the iniurie. Dauid who had incountred and ouercome the most fiercest Lyons, and sauage beastes, who was so valourours, as he was neuer daunted with the apprehension of any feare, yet hauing Saul his capital enemie more then once at his mercy vnder his Iauelins point, did rather choose to pardon him then take his life, and it seemes that the burthen of al his triumphant songs, was no other then this, *Si reddidi retribuentibus mihi mala, decidam meritò ab inimicis meis inanis.* If euen I haue requited those, who haue afforded me euil, may I fal helpless by mine enimies deseruedly. And *S. Paul* that generous Champion, who dar'd vnto the combat, not only whole troupes of armed men, but euen death and Hel it selfe, was neuertheles so mild, so indulgent to his enimies, as he affirmes of himselfe: *maledicimur & benedicimus, persecu-* Psal. 7. 1. Cor. 4.

1. Cor. 4 *tionem patimur & sustinemus, blasphemamur & obsecramus*: we are cursed and we blesse those who curse vs, we are persecuted, and indure it (patiently) we are blasphemed, and humbly intreate (those who blaspheme vs).

The first Paragraph.

IT is of al others the most generous and noble kind of victorie, to pardon thine enemies when thou hast opportunity to reuenge thy selfe, and is farre more glorious to ouercome an aduersarie by silence, then by open contestation: *honor est* Pro. 20. *homini qui se separat a contentionibus*; it is honourable for a man to decline contentions: and, *vindicare se* Lib. 1. *offic. c.* 36. *non est actus fortitudinis, sed abiectionis & timiditatis*, sayth S. Ambrose; to reuenge ones selfe is no act of valour but of a base and cowardly mind; and he who vindicates himself is rather ouercome by his enemy, then ouercomes. Neither was

that Prince of Philosophers of other opinion: *Sicut debilis est stomachi cibum deteriorem non posse concoquere, ita hominis pusillanimis est verbum duriusculum non posse sustinere,* as it is a signe of a queasy stomach (sayth he) not to be able to disgest solid meates, so is it of a pusillanimous man, not to be able to brooke harsh and offensiue words. We can giue no clearet testimonie that we are Christians, then by louing our enimy. To be wel exercis'd in vertue, we haue need eyther of a faithful frend, or a malicious enemy, and may rest assur'd that none can euer iniurie vs but they must do themselues a greater iniurie: *Vindicta in corde pessima nocentior est viperâ*; for reuenge (say's S. Chrysostome) vnto that hart which harbours it, is more pernicious then a viper; neither is it a lesse crime to requite an iniurie, then to be before hand with one. Hast thou stroke thine Enemie? then thou

Arist. l. 4. ethic. c. 4.

Chrys. Hom. 41. in Act. Apost.

haſt mortally wounded thy ſelfe, and as he who ſnatcheth vp burning coales out of the harth to throw at others, firſt burnes his own hands; euen ſo thoſe who endeauours to harme others, are euer the firſt on whom it lights, and moſt commonly the laſt, when thoſe ſhift the danger whom we intend to miſchieue, and ſo the blowes turne vpon ourſelues. Whoſoeuer conceaues hatred againſt another, doth firſt of al wound his owne ſoule, and he who liues out of Charitie, hath but death for his reſidence. Yet it is hard (let them ſay what they wil) 'tis hard for one to loue his enemy. I confeſſe true; but it wil be more hard to burne in Hel with ſo many enemies; it is difficil to loue him, whom we account ſcarſe worthy of our hate: but it wil be more difficil to heare thoſe terrible words; *Ite maledicti in ignem æternum*; go yee curſed into euerlaſting fire: can I ſuffer him to ſcape harmleſſe, who hath ſo often been the occaſion of harming

harming one? Thoſe who decline al ſteep aſcents wil neuer mount vp a hil; and he doth but eſtrange himſelfe from heauen, who refuſes to forgiue his enemies. We vndertake long pilgrimages, from whence poſſibly we may returne more vicious then we went; we make our offerings at the Altar, but al this while our whole hartes are ſtone; we are careful to gaine the Indulgence, whilſt we ſtil vrge on reuēge to execution. O Deare Chriſtian, God hath afforded thee a plenary Indulgence in thy ſelfe, thou mayſt gaine it with one word ſpeaking: do but ſay *Ignoſco*, I pardon, and thou haſt obtained a ful remiſsion of al thy ſinnes; *Dimitte, & dimittetur tibi.* Other wiſe, if thou ſhalt deliuer thy body to the fire, & in the meane time haſt no charity, euen for thine enimies, al wil auaile thee nothing. He according to the worlds accoūt is moſt rich, who hath moſt debtours. Thine enemys owe thee ſatisfaction for many injuries; keep them

Luc. 6.

1. Cor. 13.

ſtil thy debtours, and ſo enrich thy ſelfe. Make vp thy accounts, ſee what thou oweſt to others, & what reſidue is remayning for thy ſelfe, without doubt thou wouldeſt eſteeme thy ſelfe a wealthy man if al thy debts were cleared. How deeply art thou indebted to Almighty God? inſomuch as through thy negligence thou art wholy vnabled to giue him ſatisfaction: take then a prouidēt courſe, aſſigne him ouer to thy debtours, and ſo by their interuention quit thy bonds, which of thy ſelfe thou couldeſt neuer haue canceled. *Dimitte, & dimittetur tibi*, forgiue thy neighbour when he offends againſt thee, and then at thine humble petition thine owne offences ſhal be forgiuen thee; if thou forget thoſe ſmal recknings betwixt thee and thy neighbour, God wil releaſe thee thy mighty arrerages. You know wel that ſaying of *S. Hieroms*: *ô formidoloſa ſententia* &c. O horrible ſentence (ſay's he) God wil not remit

Eccl. c. 28.

vs our great debts, vnleſſe we remit our brothers their ſmaler ones; and we are to expect at Gods hands againe ſuch pardon, as we afford our Enemies.

The ſecond Parag.

WHerfore, whoſoeuer thou art, haue compoſsion at leaſt of thy ſelfe, and rather then to hate thine own ſelfe, loue thine enemy; the pleaſure of reuenge is ſhort, but that of mercy is perpetual; wherfore, *Noli vinci a malo, ſed vince in bono malum*: be not ouercome (I beſeech you) in euil, but ouercome euil in good. If thine Enemie be a hungry, beſtow food vpon him, if thirſty, aſſuage it but with a draught of water, and *thou ſhalt heap hot-burning coales, vpon his head and God wil reward thee for it; vince in bono malum.* S. *Chryſoſtome* ſpeaking of this victory, ſay's, that in the Olympick Games, where the Diuel was preſident, it was enacted *malefactēdo vincere*, that they ſhould ouercome by vio-

Rom. 12

Pro. 25.

Inc. 12. ad Rom.

lence, and al foule means; but in those where Christ presides, there is a decree quite opposit to this, where not he who strikes, but he who is stroken meriteth a crowne. If we did striue to excel in meeknes, how inuincible should we be, how farr aboue al iniurie and wrong! O then neuer vttet such odious words as these: *reddam malum*, I
Pro 20. wil repay euil, but *expecta Dominum & liberabitte*, do but expect our Lord, and he will vndertake thy cause. Neither say I wil deale with him as he hath deale with me. Alas, why to your owne losse should you seeke anothers harme & detriment? why doe you bite those stones which are throwne at you, like some Mastife curr, and not rather turne vpon the hand which threw them? Ridiculous blindenes! why art thou so furious against thine Enemie? *Dimitte eum, ne maledicat;*
1. Kings 21. *dominus enim præcepit ei vt maledicere tibi*: let him reuile thee stil, for it is God who hath appointed him,

Those who are condemned to dye, are not angry with the Executioner but with the Iudge; and why, silly as thou art, dost thou bend thy forces against him who inflicts vpon thee thy sufferings, and not rather consider by whose warrant it is done? Is it not God who for thy greater good hath singled thee out such an aduersarie as this, to the end to punish thee for thy passed crimes? The Diuel could not haue bereaued Iob of one heard of cattle but by expresse permission of Almighty God; wherefore he sayd, wel, (Not the Diuel) but the our Lord bestowed them on me, and depriu'd me of them againe. Our Sauiour Christ tould Pilate when he gloried in his power: *non haberes potestatem* &c. Thou should'st haue no power ouer me vnles it were permitted thee from aboue. And this were an excellent answer to giue an enemy. Diuers haue more profited by their enemies, then by their dearest frends. The Church

Iob. 1.

Iohn. 19

had had no Martyrs if al it's Tyrants had been extirpated; and should we haue no enemies, we should be depriu'd of many a glorious crowne. Diocletian did no lesse aduance and propagate the Church by his inhumane cruelty, then Constantine by his reuerence towards it and liberality. That rich farmer in the Ghospel commanded that both the corne and weeds should be suffered to grow vp togeather: *Sinite vtraq, crescere*; wheras we ouerviolent and hasty to our owne perditions, no sooner can espie a weed, aboue the ground, but we cry out presently, to the fire with these thistles, let this darnel be burnt, let our enemies be distroyed. Stay stay, deare Christians, we ought not to take this violent course as yet; when the haruest comes, there wil be order giuen to the husbandman, to gather first of al the Cockel and darnel into bundles, and cast them into the fire: and why then should we dis-

credit our owne zeale with our own inconsiderate hast; why are we so forward to drag our enemies to deserued punishment? Neuer feare it, such weeds as these shal not escape the sickle and the fire; but as yet the haruest is not come; expect a while. Our Sauiour Christ teaching his Disciples a forme of prayer consisting of seauen petitiõs to his heauenly Father, doth not without profound mystyrie particularly repeate and expound that which concernes the forgiuenes of offences; to signify therby without doubt, that for the rest it might suffice to haue only insinuated them vnto thẽ, but that this could neuer be inculcated enough. *Nunquam enim nimis dicitur, quod nunquam satis dicitur.* And euen in this respect the Royal Psalmist enlarges himself in commendations of the law: *Latum mandatum tuum nimis*, thy law (sayth he) ôLord, is very ample: most ample indeed, to command vs to extend the bosome of our loues, not only *Mat. 6.* *Psal. 118.*

to our acquaintance, but to meer strangers, as wel to our aduersaries, as those who are beneficial to vs, to the worthy, and vnworthy, vnto friends and enemies alike. No exteriour marke of anie dignity doth so testifie a man to be learned, wealthy, or noble, as the actual louing of our Enemies, doth vs, to be the Sonn's of Almighty God. But, who (you wil obiect) is so absolute a maister of himself, as not to be trãsported sometimes, through violence of passion and anger, to some extraordinary expression of our auersion from an Enemie. But we must know that it becomes a Christian, to refrayne his anger, and curb such violent motions as these. S. *Augustine* says rarely wel. *Serm. 3. inter 17. Hom.* *Audisti conuitium? ventus est. Iratus es? fluctus est. Venty igitur flante, fluctu surgente periclitatur nauis, periclitatur cor tuum: audito conuitio vindicari vis, & ecce vindicando te feciisti naufragium*: dost thou heare thy self ill spoken of? (say's he) it is but a

wind: art thou offended at it? 'tis but a billow: but when this winde and billowes meete, thy hart is in ieopardy, the poore ſhip is in danger to be caſt away. Thou reſolu'ſt to reuenge thy ſelfe for thoſe offenſiue words, and behold, 'tis the wrack, of thee. And he proceeds to giue the reaſon for it, *& quare hoc?* why is al this? ſay's he: *quia dormit in te Chriſtus, oblitus es Chriſtum: nimirum excidit tibi Chriſtum cum crucifigeretur inimicis ſuis non Crucem, ſed veniam a patre lachrimis exoraſſe*; becauſe Chriſt is a-ſleep in thee, thou haſt forgotten Chriſt, thou doſt not remember how Chriſt, whilſt he was crucified, beſaught his Father euen with teares, to pardon, and not to puniſh his enemies. And now behold how Chriſt is a-ſleep in thee, who taught thee not only to watch, but euen to dye to pleaſure thine enemies. Otherefore awake Chriſt within thee by expoſtulating in this manner with thy ſelfe: And who am I, that I ſhould reuenge me of mine

Enemyes? Who knowes whether I may not sooner meet with death then my reuenge can meet with them? and then, ô miserable as I am, what wil become of me, when Christ shal disclayme from my departing soule, when he shal reiect me, who hath taught mildnes, not anger, who hath profest himself a maister of submission, not of reuenge, of charity and pardon, not hate and rancorous spight?

The third Paragraph.

BVt reuenge hath neyther eyes nor eares, it is carried blind and deafe away by the swing of euery sodain passion, so as with good reason that ancient Poet declares himselfe aggreiu'd,

Plaut. in Pan. Act. 3. Sce. vlt.

---Verum ita sunt isti nostri diuites.
Si quid benefacias, lenior plumâ est gratia,
Si quid peccatũ est, plumbeas iras gerũt.

It is the fashion now of the richer sort, if you doe them any pleasure, their thanks are lighter then a feather, for it, but if once you displease

them, the memory of it lies as heauy as lead vpon their galled minds. Where he ſeem's to haue liuely diſciphered ſuch as now a dayes ſuffer their frendſhips to be blown away, & vaniſh with the leaſt wind of an offence, whilſt they riuit the hate of an iniury as deeply in their minds, as if it were ſodered there with ſheets of lead. O Chriſtians for ſhame be more prone to pardon, leaſt we be found more defectiue herein then very Heathens themſelues; leaſt we be conuinc't with ſo many cleare examples and teſtimonies of theirs as to haue no colourable excuſe left to pretẽd for pardon at that laſt general day. Pompey the great is no leſſe famous in hiſtory, for his conſtancy to his friends, his eaſines in forgiuing offences, & facility in admitting of any ſatisfaction, then for his three glorious triumphes ouer the third part of the vniuerſal world. Auguſtus Ceſar in theſe expreſſe termes pardoned Cinna, who had cõſpired againſt his life, O Cinna,

once more I grant thee thy life; the first time as to an Enemy, now as to a Traitour, and a Parricide: & herevpon he bestowed vpon him the Consular dignity: and the issue of this his clemency was, that he experienc'd him euer after most loyal to him, and Cinna dying left him inheritour of al he had. Phocian a man of most innocent life, and one who had borne offices of highest dignity in the cõmon-wealth, being condemned to dye, some of his friends, as the hangman was presenting him with the poysoned Cup, asked him what seruice he would cõmand them to his Sonne: nothing, sayd he, but that he would neuer cal to mind what a draught the Athenians inforce me this day to drinke. It is recorded of Iulius Cesar that he was vnmindful of nothing but iniuries. But who is there of vs, who would not think it a blemmish to their reputations, to haue such an opinion as this conceaued of them? how fretfully, do

we beare iniuries in mind, how sensible are we of them? & whilst we write down benefits in light dust, we record them in solid flint, *manet alto mente repostum.* Neither can the authority of Almighty God himself preuaile, to bring vs to reconciliation. God long agoe hath seuerely prohibited al reuenge, in declaring: *mea est vltio, & ego retribuam in tempore*; reuenge belongs to me, and I in time wil reward them; and notwithstanding how many are there who impiously answere him againe: *No ô Lord reuenge belongs to me, and I wil requite them*? Our Lord replyes: *It is my reuenge let me alone with it*; and yet man desists not: *nay rather mine, leaue the managing it to me; you ô Lord are too soone appeased, your reuenge is too too slow.* And thus with most intollerable presumptiō, we vsurp the authority of Almighty God, and dare euen impiously to wrest the sword out of Gods hands to strike our enemies, whose punishment he reserues vnto himself, Deut. 32.

and against al right put on the seuerity of a Iudge, whilst we are partyes in the offence our selues.

The 4. Paragraph.

IT is recounted by diuerse credible Authours, how a certain person who had receaued an iniury, had recourse once to one Sisouius an ancient holy man; to whom after he had declared his aggriuances, as the manner is, with al exaggeration of circumstance, he besaught him to let him declare himself a man, and reuenge himself. The same withal instancy of prayer desired him not to shew himself so farr a man, as to become a Diuel. For his reuenge, God would haue care to dispose al for his greater good; wherefore he was to commit it wholy vnto him, and euen according to true fortitude this was the sufficientst reuenge that he could take, who might assure himselfe that his enemy should

Ruffin. Aquil. l. 3 n. 77 Paschas. c. 10. Pelag. libell 16 n. 10. Pallad. in appē. Punss hist. n 13

neuer escape the diuine hands vnpunished. The other replyed: Father, I am fully resolued neuer to pardon him, nor to desist til I haue requited him with the like iniury. For heauens loue, answered the holy man, be a man, but so as you be a Christian withal, and consider more what reason may persuade you, then what your violent passion may suggest? Why, sayd the other, it is no other then reasō which puts me vpon this resolution, not to spare him, who cares not for sparing any. O but, said Sisouius, you cannot determine your owne right your selfe, nor execute what you haue determined; it is only in Gods power to punish his creatures; he is the Lord of vēgeance & therefore may freely take reuenge; for vs we ought not intermedle in it. Besides I am sure you are not ignorant how Christ hath not only counseled but euen commanded vs to pardon, nay to pray for, to loue, and do good vnto our enemies. Father,

sayd he, neuer perswade mee, my hart is a tempestuous sea, and can neuer be calmed vntil I haue taken vengeance of mine enemy. Then answered Sisouius, since yow are so resolued, respit at least your anger vntil we haue commended our selues to God in prayer. And thervpon they both fel downe vpō their knees; when the holy man began, prescribing vnto the other (as it were) this forme of prayer. O God we haue no need of thy assistance any more, neither doe we requeſt thee hereafter to be sollicitous for vs. We wil sufficiently prouide for our selues; reuenge belongs vnto vs, and we wil reward our foes as they deserue. Behold euen now we are vpon the point of subiecting our Enemies as foot-
Pſ. 109. stooles vnder our feet. These words so liuely touch'd the ham of that other man, that casting himself al along at Sisouius feete, he vowed with many teares there in the place, so wholy to lay aside al

thought of his reuenge, as neuer thereafter by the leaſt word to cal it to mind againe. And this is that, which he, who only by excellence is iuſt, commanded vs, this is the peculiar diſtinction of the Sõnes of God, not only to make no difficulty to remit offences, but euen to recompence them with benefits. *Videte ne quis malum pro malo alicui reddat, &c.* looke (ſay's the Apoſtle) that none of you requite euil for euil, but alwayes that which is good perſue towards each other, and towards al. But our Sauiour Chriſt in more expreſſe tearmes doth oblige vs vnto more perfection. *Vobis dico qui auditis &c.: to you I ſay that doe heare me, loue your enemyes, do good to them that hate you, and bleſſe thoſe who curſe you; & according as you wil that men doe to you, doe you alſo the like to them againe. And, if you loue them that loue you what thanks is it to you? For Sinners loue thoſe who loue them: and if you do good to thoſe, who doe you good what thanks is it to you? For Sinners*

2. Theſ. 5:

Luc. 6.

also doe the like; but doe you loue your enemies, and your reward shal be much, and you shal be Sonnes of the highest, because himself is beneficial to the euil and vngrateful. This with good reason thou doſt enioyne vs, this with great liberality thou doſt promiſe vs. But, ô deare Lord, how many are there who wil not heare thee? How many that care ſo litle for thy commandment as their hates and liues haue both but one periode? They proteſt againſt that effeminate baſenes, as they title it, to be eaſily perſwaded to put vp a wrong. For their parte they ſhould account it their only felicity to repay the iniurer in his owne coyne againe; & if Salamon-like they might be maiſters of their wiſh, a hundred times rather then Wiſedome, they ſhould deſire reuenge. Theſe are they who neuer ceaſe to importune Almighty God: *Da mihi Domine inimicorum meorum animas*; grant me ô Lord the ſoules of mine enemies; as for

the reſt I referre it vnto thee. This is the true Spirit of reuenge indeed, neither to regard the law of God, nor to be terrifyed with his threats, to be ſo far from putting vp an iniury, as to returne it as ſoone as it is offered them; at euery light word to vent their choller, and when anger hath once ſtirr'd them vp to follow euery impulſe of their enraged minds, ſeeking withal earneſtnes their enemyes deſtruction. *Hæc vlciſcendi libido*, according to Tertullian, *negotium curat aut gloriæ aut malitiæ: ſed gloria vbiq; vana eſt, & malitia Domino odioſa; hoc quidem loco maximè, quia malum duplicat, quod ſemel factum eſt.* This luſt of vengeance doth labour eyther to ſatisfy its malice, or deſire of glory: for glory it is a meer vanity, and malice is an odious thing to Almighty God; eſpecially in theſe circumſtances where of a ſingle

offence we make a double one. Al the difference betwixt him who prouokes vnto an iniurie and him who is prouoked, is only this, that the one hath his hand first in mischief, the other last, and both are alike guilty of offending God. For he counsailes vs, when we are stricken on the one cheeke, presently to offer the other, and not to desist til we haue tired out our enemys malice with our patience: assuring our selues that so we shal annoy him more then if we put our selues vpon our owne defence, since he for whose sake we suffer al, wil for our sakes chastice him with deserued punishment. Why then should we arrogate vnto our selues the right of our defence, which God vnto our greater glory hath reserued vnto himselfe? He is the vndertaker for our pacience; whosoeuer trusts him with his wrongs, he wil reuenge them; with his losses, he wil redresse them; with his greifs, he wil remedy them; finally with his death, and he

wil restore him vnto life againe.

The 5. Parag.

BVt you wil obiect with the Poet:

Semper ego auditor tantum nunquamnè reponam
Vexatus toties? Inu. 1. Saty.

Shal I be stil a hearer vext so oft and ne'er requite them? Neuer (deare Christian) neuer, although a hundred, although a thousād times, if thou wilt declare thy self a true Sonne of God cōmit thy cause to him, & the while suffer and be silent. *Nocentes peribunt qui te vexauerunt, & qui gratulati sunt in ma ruina punientur*: the wicked who haue vexed thee shal perish & those who reioyced in thy ruine shal be punished. He who hath done an iniurie shal be rewarded according to his misdeeds. You wil say perhaps, I am cōtent to forgiue mine enemy, but yet I wil not forget the iniury, I wil remember him. If this be al Baruch. 4. Coloss. 3.

thy charity, be assured that God wil requite thee with the like: *Homo homini reseruat iram, & a Deo quærit medelam?* &c. Man to man (sayth the Ecclesiastick) *reserueth anger, and doth he seeke for remedy of God? He hath not mercy of a man like vnto himselfe, and doth he intreat for his owne sinnes; he, flesh as he is, reserueth anger, and doth he demand propitiation of God? Who shal obtaine any thing for his sinne by prayer?* It is but a vaine pretext of clemency to say, I wil not reuenge my selfe, but yet withal I wil not forget the iniury; eyther giue that which thou resolues to giue without any reseruation at al, or neuer expect by it to purchase heauen. You know what threatning language our Sauiour vses: *Sic & Pater meus cœlestis faciet vobis, si non remiseritis vnusquisq; fratri suo de cordibus vestris.* So my heauenly Father wil deale by you if each of you doe not forgiue your brother

Eccl. 28

Mat. 18.

from your harts. But yow wil say for my part I should be ready enough to pardon him; neither am I so iealous for mine owne honour; but that publick office which I sustaine is interest in it, that no iniury offered to my priuate person do passe vnpunished. For God's loue, deare Christians, let vs not stand too much on ceremonies, in things which so neerly concerne our Saluation; this is but a flourish of a few ayrie words. Steuen was a publick officer as wel as you, and yet we see he was no wayes imboldned by it, to take vp stones and deale by his persecutours as they dealt by him: neyther did he suppose that any conuenient course to defend his dignity, but with a most sincere hart he cryed out: *Domine Iesu ne statuas illis hoc peccatum*: O Iesus doe not impute this sinne vnto them. And so our Crucified Lord not only as he was Sonne of man, but of Almighty

God, be-saught his Father euen with teares to pardon his enemies. *Pater dimitte illis.* No, their is no mortal creatures of so high a dignity to whome it can be any losse of reputation to forgiue an iniurie, especially if it concerne no other then himselfe: *non quæras vltionem nec memoreris iniuria Ciuium tuorum*, do not seeke for vengeance nor beare in mind the iniuries of your owne Citizens. But you wil say, he hath iniuried you without a cause. Had it not beene causeles, it had beene no iniurie; where both are alike faulty, neither are iniured. But what doe I talk of cause? What cause did Ioseph giue vnto his Brethren in only making relation of his dreame? And yet afterwards being chiefe Gouernour of Egypt in a generous kind of silence he buryed al offence. But this of yours is of exorbitant straine. And wherefore al this exaggeration? If the offence were light your reward for pardoning of it would be but smal. We can neuer

Leuit 19

rise to any eminent degree of perfection, but by the way of suffering great iniuries. Harken what S. Hierome sayth in this particular: *Deus faber est, inimici lima sunt, & mallei, quibus nos ille expurgat Sanctosq; sculpit.* God is the statuary, and our enemies are his chissels, and hammer with which he polishes vs, and makes vs into Saints. Hath your enemies euer ston'd you as they did S. *Paul*, or scourg'd and Crucified you as they did our Sauiour Christ? But you wil alleadge, you are noble, and he who iniuried you, is but some base borne peasant, some sonne of the earth. O Samian pot-sheard! art thou not of the same clay (or litle better) of which thine enemy is made? thou noble? if thou permits thy self once to be ouercome by this appetite of reuenge, know thou art no longer the of-spring of a noble family, but the slaue of sinne. Wherefore be aduised by the wiseman: *Memento nouissimorum & desine inimicari.* Remember the last things and cease to S. Hier. in c. 1. Math. Eccl. 28

be at enmity. You wil tel me, though you would neuer so faine forgiue your enemy, yet you cannot ouercome your selfe therein. The reason is, because you wil take no paines to get the victory. I know that as long as you nourish grudgings in your minds, al your thoughts which arise from thence tast of nothing but bitternes, whilst your bosome is no other but a nurcerie of nettles, thornes, & bryars, with which your vlcerated conscience is stung, and smarts vnto the very bloud. Do you burne with desire of reuenge? hast with al speed to extinguish the flame, least in debarring your owne entrance into heauen you but accelerate the fire of hel, where you shal burne for al eternity. The sustaining of iniuries is the gates of heauen, and *qui vindicari vult a Domino inueniet vindictam, & peccata illius seruans seruabit*; he who wil be reuenged shal find vengeance of our Lord, and with great obseruancie he wil

Eccl. 28

keep his sinne. You can take no sleep perhaps, nor haue an appetite to any food as long as you behold a Mardocheus sitting securely at the pallace gate, as long as you see your enemie vncontrouled conspiring your ruine. How brauely we deceiue ourselues to our owne perdition! Ezechiel tells of certaine souldiers, *qui posuerunt gladios suos sub capitibus suis, & descenderunt ad infernum cum armis suis*, who layd their swords vnder their heads and so descended together with their weapons into hel: behold a new manner of pillow, to sleep on swords. And truely they take their rest vpon no other, who are so desirous of reuenge, as they neuer rest but when they are fighting, or quarrelling, harming of other men. In this manner Cain that primitiue disciple of the Diuel (as S. *Basil* tearmes him) for no other end sought his brothers

Ezech. 32.

destruction, but vpon the ruine of his glory for to build his owne, though the effect was farre contrary to his expectation. Esau found no place for any mercie, although he sought it with instancie of many teares: so Saul, so Antiochus were shamefully repuls't euen from the altar of mercie to which they fled; and that deseruedly since they neuer spared any whome they held for Enemies: *Iudicium sine misericordia fiet illi qui non fecerit misericordiam*; he shal haue iudgement passe vpon him without any mercie, who hath not afforded mercie vnto others; wheras King David redoubled his wickednes with a foule relapse, and died his infamous adultery in bloud, and yet he no sooner began to shew himself contrit, he had no sooner pronounced these two short words: *Peccaui Domino*, I haue sinned against our Lord, but he heard presently from the mouth of the Prophet Nathan: *Dominus peccatum tuum transtulit*. The Lord hath remitted

Ad Heb. 12.

Eccl 28

2. Kings 12.

your sinne. How often did Antiochus confesse that he had sinned, & with grieuous cries implore the Deuine pitty, vowing offerings to the Temple, and promising for the time to come an intire conuersion; and yet his petition neuer would be heard: and from whence proceeded this difference of fauour, but from their different carriages towards their enemies? For Dauid whil'st he was inferiour to no King in prowesses and deedes of armes, was superiour vnto al in pardoning his foes, insomuch as he esteemed reuēge the most vnworthy his dignity of al other crimes; wheras that other Tyrant behaued himself in more then hostile manner towards his owne Citizens, breathing forth nothing but swords, fire, bloud, slaughter, and reuenge.

The 6. Parag.

THough phisitians most commonly vse not to giue ouer

their parients til they see them so faynt as they require a tomb (as it were) to leane their boanes against; yet there are some maladies so pestiferous, as at first sight of the patient, they can say: he is but a dead man, goe and prouide him a graue. In like manner though in this life we are not to dispayre of the saluation of any how wicked so euer they be, yet notwithstanding this is such an incurable disease, where the violated bowels euen swim in gal, and the mind is tortured with the pangs of hatred, and desire, of reuenge that S. *Iohn* plainely declares his opinion of such an one: Make ready a sepulcher for this miserable wretch, for his sinne is mortal and to the death, neither would I aduise any to pray for him. They rarely recouer who are once obstinate in reuenge, and there is no sense where there is nothing but bitternes. But although al the wise and learned men in the world cry

1. Iohn 5.

Eccl. 22

out against vs: though al the Prophets threaten vs, Angels exhort vs to bury our iniuries in forgetfulnes, and enter into league of freindship with our enemies, yet we despise them al, and desperatly perseuer in persuit of our reuenge. Last of al the learnedst and wisest of al wise and learned men, the instruction of Prophets, and King of Angels with soueraigne power, supreame authority, doth visit vs himself not so much by way of persuasion as by authoritie to bring vs to accord, not to giue vs counsaile, but an absolute law, and yet with extreame audacitie we remayne stil obstinate. But mark this DIALOGVE, how Christ our soueraigne King commands, and how his subiects contrary to his command. Heer stands our Sauiour Christ, and in his Father's name command's them: *Ego autem dico vobis, diligite inimicos vestros: I say vnto you, loue your enemies.* There Mat. 5. Luc. 6.

ſtand his rebellious ſubiects and anſwer him preſumptuouſly againe: O Chriſt this is loſt labour, you doe command in vaine. *To you I ſpeake, to you who are Chriſtians.* We ſide our ſelues preſently with Heathens, and none giues eare to Chriſt. *I ſay vnto you, reſiſt not euill*? So we ſhal be counted cowards and weak ſpirited. *Pray for thoſe who perſecute and calumniate you.* How ſeldome, and how cold this prayer is? *That you may be Sonnes of your Father who is in Heauen.* We ſhal buy this title at too deare a price. *Doe good to thoſe who hate you.* It is againſt our natures; O Lord command vs ſomewhat more tolerable. *Forgiue others and you ſhal be forgiuen your ſelues.* It is impoſſible, content your ſelf, we cannot doe it. In brief we wil not reſtrayne our anger, bridle our ſelues, not conrayne our hads, as for our thoughts, how is it poſsible to gouerne them? *If you ſhal remit to men their offences, your heauenly Father wil remit you yours.* For vs, we are reſolued to

periſh, ſo our enemies periſh with vs.

The 7. Paragraph.

O Chriſtians, and is Heauen then ſuch an odious thing as you muſt needs make ſuch impetuous haſt to Hel? Doe you not remember the dayly petition which you make: *Et dimitte nobis debita noſtra, ſicut & nos dimittimus*, and forgiue vs our treſpaſſe, as we forgiue? Doe you not perceaue your obligation from hence, to loue your enemy, vnder payne of binding your ſelf vnto the forfaiture as often as you ſupplicate Almighty God to forgiue you, as you forgiue other men, when you do but ſay in a manner: For me, I am reſolued to pardon no man, but to take reuenge on al, and perſecute them with implacable hatred to the death; wherefore doe thou ô Lord if thou pleaſe requite me with the like. No this is the language of the reprobate, the predeſtinate are of a farre different

strayne: it is impossible to prouoke them by any iniury beyond their customs of interceding in this manner for their enemies; *Father forgiue them*, and impute not this sinne vnto them; for my part, I freely pardon them, I freely forgiue them, without al thought euer reuenging it. This is the stile of the predestinate. And here, before I draw to a conclusion, I would desire to know of thee who soeuer readest this, and yet beareſt a grudge vnto thine enemy in thy mind, whether thou beliuest al this to be true or no? without doubt you wil not deny it, vnles you can beliue the truth would conspire with falshood to deceiue you, Christ with vntruth. Supposing then that al is true, as most true it is, what impious contumacy is this in you? what obstinate contempt of the Laid of God? what presumptuous contradicting of the wil of Christ? Christ exhorts you with

al earneſtnes to pardon, forgiue, and loue, not only your freinds, but euen your enemies, be they whom they wil; and yet do you remayne obſtinate, yet doe you hate your foes. Wil you yet afford them no forgiuenes? yet cannot you loue thoſe who maliciouſly haue detracted you? Do you care ſo litle for Chriſt, ſo litle for Almighty God? doe you ſet ſo light by heauen, by your eternal ſaluation ſo light? cannot al this extort from you one ſuch word as this, ſeriouſly vttered and proceeding from your hart: *Ignoſco, dimitto*, I pardon, I forgiue, and beſeech Almighty God to doe the like, if perchance any haue offended me? Yet doſt thou ſtand, like a ſenſeles ſtatue, without al voyce and motion of forgiuenes? Yet out of that iron boſome of thine doſt thou breath nothing but ſuch ominous ſounds as theſe: away with mine enemies, an euil death be with them, and al that's euil els?

Yet dost thou blow out nothing but reuenge, death, and distruction against thine enemyes? Is your hate of your enemies not yet extinguished, doe you yet refuse to obey the commandments of our Sauiour Christ? If so; goe with other Christians your like, take what way you wil, you can neuer be out of it, one way or other you wil arriue infallibly vnto your iourneis end, the kingdome of euerlasting woe and wretchednes. Goe on confidently, blindfold as you are, & assure your selues that euery path you can take wil lead you vnto Hel; the certain course you can take to arriue thither, is by mistaking of your way, in the meane while hold this for certaine: *Non potest amare Deum qui non cessat odisse inimicum*; that he cannot loue God who ceaseth not to hate his ennemy.

The 10. signe of Predestination,

IS the detestation of our passed sinnes. The deuise is a rod and scourge; the Motto, *Veniam tibi cito, & mouebo candelabrum tuum de loco suo, nisi pœnitentiam egeris.* I wil come presently to thee, and remoue thy candlestick out of it's place, vnles thou doe pennance. *S. Augustin* esteemes it a most flagitious crime to reioyce and glory in the remembrance of our passed sinnes, whereas we ought rather to conceaue great sorrow for them, and endeauour with al diligence to extirpate them. For as the same Saint truely affirmes in another place: *qui pectus suum tundit, nec corrigit peccata, solidat, non tollit.* He that beats his breast and doth not amend his life, rather inrootes his sinnes more in him, then extirpates them. The Royal Prophet affirmes of himselfe in midst of his-

Apoc. 2.

Lib. 5. de lib. Arbitr.

lamentations: *peccatum meum contra me est semper*; that his sinnes were alwayes against him; and therefore he beseeches God with such instancie of prayer to create in him a cleane hart, and renew a right spirit in him: *Cor mundum* Ps. 50. *crea in me Deus, & spiritum rectum innova in visceribus meis.* And such as those are only truly happy who imitate this holy sorrow, and prosecute their sinnes with such a generous hate as this; who grieue only because they are grieued no more, and afflict themselues because they do not afflict themselues enough. This is a true sadnes indeed according to Almighty God, which (to speak with the Apostle) produces pe- 2. Cor. 7. nance available to lasting saluation. Where we are mature y to consider the word *in stabilem salutem*, to lasting and permanent saluation; for many by penance acquire the state of saluation, but alas their saluation is not perma-

nent. For which cause our Saviour expressely admonisheth vs: *Nisi pœnitentiam habueritis, omnes similiter peribitis*: vnles you shal haue pennance you shal al perish in the like manner; where he insinuates vnto vs, that it is not enough to doe pennance, but we must also haue it, that is, be conuersant in it; neither is it to be vndertaken only at certaine tymes and then intermitted, or so long agayne; but we are stil to actuate ourselues therein with a firme purpose of perseuering. And this is the doctrine deliuered to vs from that Angelical mouth: *vera & seria pœnitentia non tantum à peccatis præteritis expiat, sed etiam præseruat à futuris*: that is, true and sincere pennãce doth not only expiate vs from our passed sinnes, but also preserues vs from future ones; he hath no pennance for his sinnes who hath not a firme purpose with al of neuer faling into the like sinnes agayne. Luc. 13. S. The

The 1. Paragraph.

John. 5. CHrist hauing heald the Paralitick in the Ghospel cõmanded him to take vp his bed and walk; which he performed instantly: *& sustulit grabatum suum & ambulabat.* The occasions of sinning are first to be auoided and remoued out of the way, and then we are to proceede to a most vertuous course of life. The Prodigal-Child being almost starued with hunger, sayd: *Surgam & ibo ad patrem meum.* I wil rise and goe to my Father. Neither did he only say he would goe, but he went indeed; wheras we for the most part, when it comes to this, through our owne negligence do loose both vse of hands and feet, we are only actiue in words, nothing in deeds; mighty of our tongues and feeble of our hands; we bend the bow, but neuer shoot the arrow; we purpose much, but neuer performe any thing; we are sorry when we are

falen into any sinne, but vse no diligẽce in prouiding not to fal againe. And as those who wish to haue their wounds cured, but apply not the remedy, so we would auoyd the faling into sinnes, but diuert not the streame of affections which carryes vs towards them. Age finds vs stil procrastinating, & seeking of delayes; our life hastes away, whilst we do nothing but purpose and make fayre promises, and is past before we put them in execution; when death arrestes vs in midst of our long purposes, and derides vs for hauing cõsumed so many yeares in resoluing what to doe, without doing any thing. Such an one was *S. Augustin* once, but not long such an one. He did not differre that til he was old, which no man can vndertake too yong: *Dicebam apud me intus, Ecce modo fiat, modo fiat: Et cum verbo iam ibam in placitum, iam pene faciebam, & non faciebam: nec relabebar tamen in pristina, sed de proximo stabam, & respirabam. Retinebant me nuge nu-* 8. Conf. c. 11.

garum, & vanitates vanitatum antiquæ amicæ meæ, & succutiebat vestem meam carneam, & submurmurabant: dimittis ne nos? I said in my self (sayth he) behold I wil doe it shortly, & shortly it shal be done. And hauing sayd this, I was satisfied, I was euen vpon the poynt of performance, but performed nothing; yet I returned not wholy to my old customes againe, but stood panting not farre of. I was stayed & detained by those old freinds of myne, the toyes of toyes, & vanities of vanities; and shaking me by this same vestment of flesh, they muttered these words: wil you forsake vs then? Yes truly he forsook you, & wholy discarded you, he shook of your intolerable yoke, & detested in such mãner the wayes of his former life, as he neuer therafter set foot in them againe.

The second Parag.

WE often vndertake a better course of life, but we perseuer not in it, & so whilst we goe not forwards with our web, it vn-

rauels againe, and becomes as misshapen as it was before. We wot not (as we may wel suppose) many pious endeauours, holy thoughts, pure intentions, & wise deliberations; in al which we are but like the Athenians, who enacted excellent lawes, but were stark nought to vrge them on to execution, or prouide they might not be antiquated by the times abuse. We prescribe to our selues a most laudable course of life, & most conducing to our saluation, but at euery litle tediousnes, and molestation we desist from it; we fortifie our selues with many holy, and fiery purposes, but at the first parley of our rebellious flesh, at the first sollicitation of our alluring enemy, seconded with others of that flattering crew, we render vp our selues, and without any resistance suffer ourselues to be trailed into the filthy puddle of our former sinnes, so vnconstant is our penance and so litle durable. O deare Christian, thou hast resolued to

lead a life most pure, to decline al occasions which may blemmish it, to refraine thine eyes the sollicitours of lust, and mortifie the vntulines of thy flesh, & thou dost wel therin. Thou beginnest to debarre thy tongue from mis-beseeming words, to harbour an auersion from reading lasciuious bookes. And al this very wel. Thou purposest to suppresse thy anger, to moderate thy passions, to reiect al enmity, & bannish enuy wholy from thy mind: & thou dost excellent wel. Thou resolues to be more reserued in speach, to be silent whilst others are detracted of, and patient when thy self art iniured, and al this excellent wel. But how farre more excellent were it to remaine stil constant to our purposes: wheras alas how many are there, who yesterday could bridle their tongues, containe their lubricities, suppresse their angers, & ouercome themselues, who to day are wholy effused on their former licentiousnes, and in receauing against the

seruile yoke of vnruly lust, and a licentious tongue, and giuing the raines to their furious passions, become as very slaues to vices as they were before? It is no true pennance which is not stable, and permanent but rather inconstancy and light vellcitie of mind. We are like those cowardly fencers, who at blunt can handle their weapons skilfully, and make great flourishes, but being challenged to the field at sharp, the glaunce of the naked weapons so dazles their eyes, as they runne dastardly away, and expose their backs to those wounds which made them fearfully turne away their face. We are like vnexpert foot men, who at their first setting out do keep a mighty adoe, but they are presently al in a sweat, and forced to take vp, before they haue half runne the race. How often doe we vndertake matters of great consequence which we beginne laudably, and for a time hopefully prosecute, until by degrees we languish, after-

wards come to fal, and at the length lye grouling al along? That tree makes vaine ostentation of blossomes, which only promiseth fruit, but neuer produceth any; That Architect layes but a bootles foundation, on which he neuer raiseth a building vp; and what doth it auaile a Mariner to hoyse vp saile, weigh anchour, and betake him to the sterne, if he neuer put to sea, or els make for land againe assoone as he is out of the hauen's mouth? And what doe we but lay the foundation with this Architect, and neuer goe forward with the building we haue in hand? Beginne our *Exordium* with the Oratour, but rarely come to our peroration? Set saile with the Mariner but for euery litle blast, stand for the harbour againe? What haue we more frequently in our mouthes, then, I wil amend my manners', I wil reclaime my life, and yet, what is lesse seriously performed? Straight from the meeting

of the Sacraments we ſtart out courageiouſly towards the goale, but before we haue runne half way we faint, and lay vs downe for wearines. When none can diſcerne in vs any memorial of good purpoſe we euer had, or of that ſacred refection; ſo mindful we are ſtil of iniuries, ſo forgetful of what we piouſly reſolued; ſo as with good reaſon Polybius ſaith: Man is accounted the wiſeſt of al animated things, but for my part, I hold him the fooliſheſt of al. For other Animals are euer wary, after they haue once receaued harme; The fox is neuer taken in the ſame ginne againe; The wolf ſhuns the pitfal, the dog a cudgel, the ſecond time; but only man is ſo vnwary, ſo obliuious a thing, as from time to time he fals moſt cõmonly into the ſame ſnares againe.

The third Paragraph.

GOd complaines by the Prophet *Iſay, non poſuiſti hæc &c.* Thou haſt not taken this to hart, neither

Iſay. 47.

remembred thy lateſt things; and I haue ſaid, euen then when thou haſt committed al this, returne vnto me, and ſhe hath not returned. Repentance (ſaith S. *Bernard*) without amendment auayles vs nothing. For if one build an edifice, and another demoliſh it, what obtaine they but their labour for their paine: *Quid enim* Eccl. 34 *baptizatur à mortuo* &c. For he who is waſhed from the dead, and toucheth him againe, what doth his waſhing benefit him? True pennance goes euer accompanied with amendment; when gluttony is ſtinted, luxury amortized, pride depreſſed, and our bodies ſubiected vnto holines, which were before ſlaues of iniquity. And al this we promiſe faithfully to execute, and yet a day ſcarcely paſſeth, ſometimes not an howre, before al our promiſes are forgot, and we returned to our former bent againe; And what Iſay doth ſo much deplore of a wholſome ſadnes, we make our merimet Iſay 56. *Venite ſumamus vinum, & impleamur ebrietate,*

ebrietate, & erit ſicut hodie, ſic & cras, & multo amplius, Come giue vs ſome wine, and let vs take our fil of drunkennes, as we doe to day, ſo let vs to morrow, and that with aduantage. We are iuſt of Pharaoes condition, for he, as ſoone as he perceiued the raine, haile, and thunder to be paſſed ouer, began to ſinne more licentiouſly then before; ſo we after we haue obtained remiſſion for our former ſinnes, doe commonly fal into more grieuous ones. How often doe we ſeem lambs in the morning, and become Lions before night, wearing Tigars natures masked vnder humane ſhapes? How often doe we appeare Angels when we riſe, & yet before the euening become ſcarcely men? So often we change vizards, and moſt commonly the moſt vgly is that which beſt pleaſeth vs. And thus of veſſels of glory, alas, with too frequent change, and viciſſitude we become the veſſels of ignominy and ſhame: *Sicut autem aegrotantes* (ſayth Chry- Hom. 3. app.

ſoſtome) *niſi ſemper ordinate vixerim nulla ipſis diſciplinæ per tres aut quatuor dies ſeruatæ vtilitas, ſic & peccantes niſi ſemper ſabrij ſint, nihil proderit ipſis duorum, aut trium dierum correctio.* As infirme perſons vnles they haue liued orderly before, receiue no benefit by temperating themſelues only for a day or two: ſo vnles ſinners doe get a habit of maturity, the amendment of three, or fower dayes wil nothing profit them. Haue you not marked yong Chickens how whilſt they are ſtragling vp and downe to pick vp wormes and flyes, the kite ſoaring a loft ſingles out one of th m, & ſtooping ſodainly ſnatches it away with her, when al the reſt rũne crying to hide themſelues vnder their mothers wings; but not being able long to cõtaine themſelues there, they muſt out againe, & vtterly vnmindful of their former danger, they are al diſperſed as buſy as before; when the kite watching its opportunity againe, ketches vp another, & flyes away with it: thẽ in as great affright

as they were before, they flock againe vnto their feathery refuge; where after they haue lurked awhile, al their feare and danger is forgot again, & so they sally out, & meet with the like encounters so lõg, vntil the poore dam haue neuer a chicken left? Euen iust in this manner death doth play with vs; here he ceaseth vpon a neighbour, there on a kinsman, or nerre freind of ours, whose losse, in that so neere a blow hath reference to our selues, not without reason, makes vs tremble, & lament, & seriously bethink our selues of amending our liues; but how long doth this terrour, these lamentations last? Some day or two, and then we pursue our wonted traines againe, and forgetting wholy our sorrow, & heauines, we burst forth into immoderate laughter, & our old riotousnes; we seeke out vniust wayes to thriue, we returne to our one forsworne intemperance, and al our other circular vices, effusing our selues

with vnrestrain'd licentiousnes, on the accustomed excesses, of our passed life, and so long we continue in this dead security, vntil death with it's cold hand doth gripe our harts, and make our eyes runne with the last teares we shal euer sheed. Then that wil only profit vs which we haue done, and to wish to haue done this or that wil auaile vs nought. Then our most of comfort wil be to remember that which cost vs most paine to effect it. But we neyther sufficiently credit ourselues nor others in poynt of this verity: to day we conceiue a detestation of our sinnes, and to morrow commit the like, of more greiuous ones againe; dallying in this manner with Almighty God, when we haue scarcely washed away one sinne with repentant teares, but we cõmit another worthy of as many more, connecting (as it were) that chaine of iniquity which *Isay* the Prophet so condoles, and yet so menaceth withal. *Ve qui trahitis iniquitatem in*

Isay. 5

funibus, & quasi vinculum plastri peccatum. Euen so we add sinne to sinne, and for the most part, the latter more enormous then the first, so we are alwayes enclining vnto the worse, like Antiochus Epiphanes, of whom it is sayd that he was a good child, an il youth, and a wicked man. By the addresse of pennance and Confession being deliuered from our sinnes, we are fernent for the first week after, the second we grow tepid, and the third wax wholy cold; insomuch as loosing al spirit, we become dead againe. O men, more changeable then the Moone, who not only euery mounth, but euery weeke, nay often euery day haue their increase, and waine, excesses & defects! How many tydes doe dayly ebb, and flow within the Euripus of a narrow breast? How often from fruitful Oliues do we degenerate into wild & sauage plants? O volubility, ô inconstancy of ours, more variable then fortune it self, which when it

ceaseth to be good, only by degrees
Pro. 11. at least becometh bad. *Impius facit opus instabile*, The work of the Impious is vnconstant and wauering.

But on the contrary the pathes of
Pro. 4. the iust are like a resplendant light, *Protedit, & crescit vsque ad perfectum diem*, which gaines of the sky increases to a perfect day. The Predestinate haue such a horrour from any sinne, as they wholy break off al cõmerce with it, they know how dangerous a thing it is to dally in this manner with Almighty God; to repent vs of one sinne to day, and to morrow to commit others, to repent afresh. They neuer remẽber without harty sorrow, on what guilty tearmes they once stood with Almighty God; nor forget how hainously then they offended him; which is our only efficatious way to obtaine grace and fauour of Almighty God, who then forgets himself offended by vs, when we with sorrow remember our offence.

The Eleuenth signe of Predestination,

IS the propension of our wil to good, whose Deuise is an Anchore with these words: *Inclinani cor meum ad faciendas iustificationes tuas in æternum propter retributionem.* I haue inclined my hart to fulfil thy iustifications for euer &c. This inclination of our mind doth then declare it self, when one shal haue firmely resolued with himself, neuer, although it imported the losse of his life, and al he had, to defile his conscience with any deadly sinne. *Iurani & statui custodire iudicia iustitiæ tuæ.* I haue resolued & sworne (sayes the Royal Prophet) to obserue the iudgement of thy iustice; and *S. Iohn, Quod si cor nostrum &c.* if our owne harts reprehend vs not, then we may confidently haue our recourse to God. F. Lewis of Grenado affirmes that

Ps. 118.

Ps. 118.

Iohn. 3.

it is a signe of al others the most euident of reprobation, when one doth easily, and without any sense of sorrow fal into mortal sinne. He is but too farre gone in wickednes, who wil not so much as seriously desire to returne to good, whereas to be willing to become good, is a great part of goodnes. For the predestinate, as they would nothing, which is euil, so would they nothing but what is pleasing God.
Act. 9. Wherefore with S. Paul euerie hower and moment they are crying out: *Domine, quid me vis facere*, ô Lord what would you haue me to doe? there is nothing which for your sake I wil refuse, nothing which I shal esteeme too hard or difficile, nothing so painful or grieuous, but in hauing you for helpe and guide, I wil with my sufferance ouercome it al; and there where my
Psal. 39 abilitie comes short, I wil supply it with the ardency of my desires; where my feet cannot carry me, I wil mount vpon the wings of my

cogitations, and as the Heliotrop to its beloued Sunne, so I ô Lord wil wholy conuert my wil to yours. *In capite libri scriptum est de me, vt facerem voluntatem tuã.* In the first part of the Book it is written of me that I should do thy wil; It hath been mine only desire, ô my Lord &c. I haue obtained to place thy law in the middest of my hart, in the middest of my memory, my vnderstanding, and my wil. *S. Bernard* (one euer ready prest for to obey the Diuine wil) *pauperimus ego* (sayes he) *non habeo nisi vnum minutum, voluntatem meã, & non dabo illam ad voluntatem illius, qui toto se totum me cõparauit?* Miserable & needy wretch as I am I haue but one mite, this Wil of mine, and shal I not bestow that vpon his Wil, who to redeeme me wholy, did wholy giue himself? Without doubt it is most iust, and reasonable that the Diuine Wil should be the Authour and a rule to ours: *Constitui & conformaui voluntatem meam diuinæ* &c. I haue resolued Dis. 31 cap. 26.

(sayes Epictetes) to conforme my Wil to the Diuine Wil. Wil he visit me with sicknes? Then be it so; that I enterprise any thing? I wil vndertake it then; that I possesse any thing? his pleasure be it; that I forgoe it? behold I am prepared; finally that I should dye? I am content. And who now, when I am thus resolued can inforce me to any thing against my Wil, more then they can God himself? Thus much had a Heathen conceiued of these verities, who only liued in the blind night of ignorance; and what a shame then were it for Christians in the cleer sun-shine of Christianitie not to behold as much as he? *Fiat voluntas tua*, thy, thy Wil, ô Lord, be done in earth as it is in Heauen.

Math. 3.3. Wherfore *accingimini & estote filij potentes; vt pugnetis aduersus nationes &c* arme your selues, and be mighty Sonnes that you may fight against these nations (against the frequent assaults of vices) but

as it ſhal be the Wil of Heauen ſo be it done.

The firſt Paragraph.

IN cities according to the principal clock, the common ones vſe ordinarily to be ſet, and why likewiſe ſhould not the wils of euery man conforme themſelues, like litle clocks, vnto the great celeſtial one only, the Wil of Almighty God? *Sicut fuerit voluntas in cælo, ſic fiat.* As the WIL ſhal be in Heauen ſo let it be. It is incredible how grateful vnto God is ſuch an Act as this. God congratulated with himſelf, as for ſome extraordinary happines: *Inueni Dauid filium Ieſſe virum ſecundum cor meum, qui faciet omnes voluntates meas,* I haue found Dauid the Sonne of Ieſſe a man according to mine owne hart, who performes my wil in euery thing. God had long ſought for ſuch a man, he layd wayt for one of that mind and diſpoſition, who in

al occurrences should propose vnto himself, no other ayme then the performing of his wil; and hauing found such a one, euen like one ouerioyed, our most bountiful Father cryes out: *Inueni qui faciet omnes voluntates meas.* I haue found him who wil doe my Wil in euerie thing: And this was the reason, why the Sonne of God was so exact himself in fulfilling his Fathers wil: *Descēdi* Iohn. 6. *de cælo non vt faciā voluntatem meam, sed voluntatem eius, qui misit me.* I haue descended from heauen not to doe mine owne wil, but the wil of him, who sent me. From the rule of this direct and Soueraigne Wil, they are but too farre swarued, who not only, not obey at a beck, but euer stirr not for its absolute com- Pro. 14. mand. *Sapiens timet & declinat à malo, stultus transilit & confidit*, the wise man feats, and so escapes euil, whilst the foole is confident and Pro. 30. bouldly leaps into it. And this is as the scripture sayes: *comedere ac tergere os & dicere non sum operatus ma-*

lum, to eate and wipe their mouth cleane againe, and say I haue done no harme. Those who are of this mind doe but laugh whilst they engage their soules vnto the Diuel; they loose their part of heauen, and doe not feele the losse, as accounting it but a light and triuial one.

The second Paragraph.

BVt on the contrary the predestinate do lay so sure a foundation of vertue in their minds, that they conceaue a horrour from al kind of offence and from the least shaddow of any sinne; and neuer consent to take pleasure in that which may be displeasing to Almighty God, but they put on this firme resolution to performe that which may be most acceptable vnto God although thereby they should incurre the displeasure of al the world. Thither they bend al their thoughts, and hence al discourse is deriued, neither may we doubt but from their inflamed

wils with greater ardour then Epictetus did, they wil burſt forth into theſe lowder exclamations. O my God, and my loue, farre be it from me, that I ſhould not euer haue the ſame wil with thee: no, no, my wil is thine, or rather indeed, I haue no wil longer of mine owne, ſince al I haue is thine. And now of neceſſity I muſt follow thy wil, ſince it is al I haue. I neither doe, nor ought to deſire any thing, ô my God, but that which pleaſeth thee. Is it thy pleaſure then that I be ſick? then be it ſo; or poore? & that too; to endure much payne? and that; wouldeſt thou haue me ſuffer contumelies and iniuries? I am reſolued to be deſpiſed and contemned, although it would touch me to the quick, I am prepared; wilt thou depriue me of al ſolace & delight? I am reſigned to be perplext in mind although it ſhould laſt to the worlds end, I am content; wilt thou bereaue me of al that which I moſt affect? al-

though 'tis moſt hard to depart with that we loue, yet I likewiſe wil, ſince thou wilt haue it ſo; wilt thou haue me dye? of al difficile things, this is moſt difficile, and yet I ſhould not refuſe to dye a thouſand tymes, ſo I might but breath my laſt in the deare armes of thy moſt ſacred wil; and that a violent death? In ſpight of nature I would embrace it too; wilt thou haue me a Saint in Heauen? O my God it is my harts deſire; or a damned ſoule in Hel? Alas ſweet Ieſus if euer thou hadſt been ſo minded, it had been done, ſince I haue deſerued it, but it is apparent it is a thing thou neuer deſireſt, ſince thou ſhedſt thine owne pretious blood to hinder it. But yet if it were poſsible (as it cannot be) and I might haue my choyce whether thy wil ſhould be tranſgreſſed, & I a Saint in Heauen, or els I damned, & thy bleſſed wil fulfilled, O my God I ſhould make no difficulty to conclude that it were farre better for me to be dãned, then thy wil left vndone,

But, ô thou soueraigne goodnes, I am sure thou desirest not my death, since thou wast pleased that thine owne Sonne should dye, to the end that I might liue. I beseech thee therfore ô heauenly Father, for the most bitter death of that only Sonne of thine, that thou wouldest preserue me from eternal death. Looke vpon those wounds, looke vpon that bloud, which for my sake was sacrificed, when to spare thy seruāt, thou wouldest not spare thy Sonne. Behold me thy humblest seruant, O thou Immortal King, at the least signe of thy good pleasure, ready at thy command; al that, shal be most grateful vnto me, which proceeds from vertue of thy holy wil; *Paratum cor meum, Deus, paratū cor meū*, my hart, my God, is prepared, my hart is ready. Such seruāts as these their heauenly maister hath in high estee-me, who with such a vigilant eye obserue euery least signe of his sa-cred pleasure, as they make it no other then a law to theirs. And with

Ps. 127.

a cheerfull countenauce ase euer ready to say *Dominus est, quod bonum est in oculis faciat* &c. He is our Lord, let him doe that which is best (pleasing) in his eyes, for there is nothing better then to haue regard to Gods commandements. Eccl. 23

The 3. Paragraph.

THE Grecians doe much commend that celebrated saying of theirs, *ne quid nimis*, not to much of any thing; but thou, ô Lord hast expressly commanded, *mandata tua custodiri nimis*, that thy commandments should be very much obserued. God would haue al his seruāts so ready and prompt at euery command of his, at euery beck, as they should neuer passe a day, no not so much as that wheron they should suffer the greatest affliction', without repeating ouer this short sentence a thousand times both in hart and mouth, *quod vult Deus fiat*, be it as it pleases God; & by this meanes

the wil of men ſo vertuouſly diſpoſed becomes to be the wil of God himſelfe, ſince they hold themſelues conſtant to this reſolution, neuer to wil any thing which may be diſpleaſing to his Diuine Maieſtie; whence it comes that what ſoeuer they deſire, they obtaine, ſince they deſire nothing els then only to conforme themſelues to the wil of God, as knowing that to be moſt true which Saint Hierom writeth vnto Paula vpon the occaſion of Bleſilla's death. God is good, (ſayes he) & therfore of neceſsitie being ſo good as he is, al muſt be likewiſe good, which he ordaines; neither can men of Gods wil receaue any thing in il part, which is proceeding from ſo good a God. Are they in health? they render thanks then to their maker for it; are they diſeaſed? euen in this they acknowledge & prayſe their makers wil: are they depriued of their deareſt freinds? they cãnot but bewayle ſo ſadd an accident, but

yet in remembring that God hath disposed it so, they beare their losses with an equal mind; hath death rauish't away an only child? a losse how euer grieuous, yet to be sustained; since he who lent it, demands it back againe; are they ouertaken with extreame pouerty, or more grieuous infirmity, afflicted, to be contemned, and opprobiously dealt withal, subiect to a thousand iniuries and scornes? For al this you shal neuer heare them vtter other word, but: *Sicut Domino placuit, ita factum est, ita bene factum, etiam in hoc laudetur Deus.* God hath done as it pleased him, and therfore he hath done wel, for which cause euen in this be he likewise blessed and praysed; *Benedictus Deus in aeternum*, God be blessed for euer. Whosoeuer are fastnest to God, as by an Anchore with such a wil as this, doe awayt their latest hower with al security, and account al misfortunes in the meane

time for short, which with so fortunate an end are to be closed up.

The 12. signe of Predestination.

IS the moderation of our passions, or the victorie of temptations. The deuise is a strung Lute; the Motto: *Sub te erit appetitus tuus, & tu dominaberis illius,* Thy Desire shal be subiect vnto thee, and thou shalt maister it. Those who are of Christ (as the Apostle confidently auerres) haue mortifyed their flesh with its vices and concupiscences; and *S. Bernard* elegantly represents our Sauiour inuiting vs: *qui vult venire post me abneget semetipsum; ac si dicat qui me desiderat, se despiciat, & qui vult facere voluntatem meam, discat frangere suam*, those that wil follow me, let them deny themselues (as much as to say) let those who would loue me, despise themselues, and those who would fulfil my wil,

Gen. 4.

Ad Colos.

Serm. de S. Ana.

learne to breake their owne. That which moſt fatigats vs in the fight, is, that which moſt crownes vs being Conquerours; and we haue no way to become abſolute maiſters of our liues, but by dayly killing our afflictions in vs. For whilſt they liue, our reaſon is eyther dead, or obſcured quite. For which cauſe the Royal Prophet beſaught Almightie God to vnvayle his eyes that he might behold the wonders of the Law: *revela oculos meos, & conſiderabo mirabilia de lege tua.* I know, ô Lord, that there are great and ſublime ſecrets contained in this holy law, but alas, for as much as I am a man burthened with the load of my fleſh, and ſubiect to variety of paſsions and affections, and am not ignorãt withal, what a powerful factiõ there is of them who diſquiet and blind my hart, it is thy piety alone, which muſt open mine eyes, and diſperſe thoſe thick miſts of paſsions, which encompaſe them. Seneca treating of theſe paſsions of

Ep. 85. & 116 6urs, sayes; *Facilius est initia eorum prohibere, quàm impetum regere; nam sicut in præceps datum corpori nullum sui arbitrium est, nec reflectere dejectum potest, sed omne consilium irrevocabilis præcipitatio abscidit, ita animus si in iram, amorem, aliosve affectus se projecerit, non facile reprimet impetum &c.* It is easier to preuent them, in the beginning, then afterwards to moderate their violence; for as a body rouling downe some steep descent is vtterly vnable to containe it selfe, by reason his irrevocable fal hath depriued him of al vse of force, or deliberation; euen so a mind once precipitating itself into anger, loue, or any other passion, can with great difficulty resist their violent motions, since it is the nature of vice neuer to rest til it hath tumbled vs into the very depth of al calamitie. Wherefore it is best to begin euen with the first seed of these passions to roote them out. We are to make head against our enemies, on the frontiers of our

dominion, leſt if they make impreſsion vnto the hart therof they accept of no conditions from thoſe they haue vanquiſhed. How much better is it to be a patient, then a mighty man, an ouercomer of himſelfe then a vanquiſher of Cities? Pro. 16.

Melior eſt patiens viro forti, & qui dominatur animo ſuo expugnatore vrbium.

The firſt Paragr.

BLeſſed are thoſe (ſayes S. *Auguſtine*) who make peace within themſelues who ſo gouerne al the motions of their mind, as to render them obſequious vnto reaſon; and bleſſed are thoſe who in ſubduing the concupiſcences of their fleſh, become the kingdome of Almighty God, where the mind enioyes an abſolute dominion, the corporal ſenſes being alſo due ſubordinatiõ, and as inferiour ſeruants no wayes reſiſting to that ſuperiour power. This is that peace which the Angels proclaymed at Chriſts natiuity, to which neuertheles none

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can attaine, but by warre and violence. Hence it is that God deliuered the Cõmandments to Moyſes, at the ſound of warlick trumpets, when we ſhould imagine that ſoft and harmonious muſick, ſhould haue better ſympathized, with thoſe Religious rites, to which the lawes had peculiar reference; that trumpets had more proportiõ with warrs then with the Church. But ſo it is (Deare Chriſtians) we are drawne forth into the field, we are preſt vnto the warrs, by this our heauenly Legiſt, neither can any truly obſerue his lawes, who refuſes to fight, againſt thoſe who impugne them. None can ouercome their fleſh by cheriſhing it, none without a battaile conquer the tempting enemy or the frownes and ſmiles of the inconſtant world. We are to hold euery affection for an enemie, which the aduerſaries of the Deuine Law, ſhal oppoſe againſt vs, and as ſuch reſiſt it with our vtmoſt power. He that is offended at his crimes, and

yet

yet fauours his passions doth but lop the branches from an euil tree, whilst he permits the root to furnish the stock with mosse. *S. Chrysostome* in pondering these words of our B. Sauiour, *qui viderit mulierem ad concupiscendam illam &c.* he who shal behold a woman in lusting after her, hath already committed adultery with her in his hart, sayes, *non modo morbum, sed & morbi radicem euellit Christus &c.* Christ doth not only take away the disease, but euen the root therof. The root of adultery is this euil concupiscence, and so togeather with adultery he condemnes the mother of it, concupiscence. In like manner, he doth not only prohibit murder, but likewise anger which prouokes vs to it, and the firebrands of anger, opprobrious speach. Of al passions two of the most vehement are Loue, & Anger, and without extreame rigour neuer to be restrain'd. Gentlenes and mild persuasion can doe no good with them; and as for Anger it doth not

importune the mīd like other vices, but carries it away or rather precipitates it headlong with it. Who would desire to wound his enemy on that condition to leaue his hand incorporate in the wound, & not be able to withdraw it back? and yet such is the nature of anger to engage vs so farre as we can neuer come cleerly off againe. It wil not stick at any wickednes & whosoeuer it hath designed to strike at, with it's thunder, it is neuer appeased, til it haue discharged vpō him a deadly woūd. He who it rules is like the stone called Pyrites, which is set on fire whersoeuer you strike it with the flint. *An angry man pronokes quarrels, and he who is apt to take exceptions wil be the readier to sinne.* Wrath and anger are execrable things, & there is scarsly any plague hath cost mankind so deare, for; *vitam stultum interficit iracundia, & parvulū occidit invidia.* Anger killeth the foole and enuie murdereth the little one. Wherfore, deare brethren (sayes S. *Augustine*) *ne obsecro*

Pro. 29.

Eccl. 5.

tantum

tantam malum nobis inducamus &c. I beseech you, let vs not cal such a plague vpon ourselues, the soules sicknes, the night of reason, an alienation from God, obliuion of freidship, the ouerture of warre, the plenitude of calamity, and the worst of Diuels; which is the more warily to be auoyded, the more it infects with its dayly incursions. *In omnes personas hic ardescit affectus, tam ex amore nascitur quam ex odio, non minus inter seria, quam inter lusus & iocos; nec interest ex quam magna causa nascitur, sed in quslem proueniat animum: sic ignis, non refert quam magnus, sed quo incidat, nam aridâ scintillam quoque fouent vsque ad incendium.* This passion (sayes Seneca) conceaues a heat burning against al sorts of persõs, & is begottẽ as wel out of loue as hate, no lesse from serious busineses then sport and merriment; neyther are we so much to regard from what cause it arises, as into what bosome it lights: for so it makes no matter how great the fire be, but where it takes,

Lib 4. de Ciuit. Dei c. 6.

Sen. Ep. 18.

since any dry thing wil nouriſh euen a ſpark til it waxe a mighty fire. But (ſayes he in another place) there is nothing yet ſo hard and difficile, which the mind of man cānot ouercome, and there are no paſſions ſo head-ſtrong and violent which cannot be reſtrained by skilful ma-
L. 2. de ire. c. 12. naging, *quodcunque ſibi imperauit animus obtinuit*, let but the mind abſolutly command and it wil obtaine any thing. What a happines were it then to be deliuered from ſuch mighty euils, as anger with frenzy, rage & cruelty, furiouſnes & other the like paſsions with which it euer goes accompanied.

The ſecond Paragraph.

THat which this wiſe Romane ſayd of anger, we may alſo apply to pride and enuie, thoſe two ordinarie furies which haunt humane breaſts, as likewiſe to thoſe equal ſiſters in wickednes; and to conclude, to al the other crew of vitious

affections

affections. And say, what a happines were it, to be deliuered from such maine euils, and haue our mind composed to a blessed tranquillity, to a certain harmonie, and concordance of al our cupidities? He therfore is blessed, who is the lesse indulgent of liberty to his affections, the more free he desires to be himselfe from vices seruitude, who to secure reasons dominion in him, crucifyes his vnruly passions. For Gaily-slaues they haue some cessation from labour, some time though neuer so short alotted them to rest; but those who are slaues to their affections doe neuer enioy any rest, but their mind is in continual agitation, by the turbulent motions of their restlesse thoughts. *Seruietis dijs alienis die ac nocte, qui non dabunt vobis requiem*, you shal serue strange Gods day & night, which wil not giue you rest. And therfore the Ecclesiastick aduises vs, *post concupiscentias tuas non eas*, doe not follow thy concupiscence; but as a head-strong horse is to

Hier. 16

Eccl. 18

to be rained hard, and one that is reasty, pricked on with the spurre; so we are to manage our affections, by vrging some, whilst for the most part we doe cut the rest. None can more truly hate himselfe, then he who loues himselfe, with such a pernicious loue, as becomming by it wholy dissolued in voluptuousnes, he is neyther able to obtaine any thing of himselfe, or deny himselfe any thing. Let such as these consider what the Apostle presages of them: *Si secundum carnem &c.* If you liue according to the flesh (sayes he) you shal dye, but if you shal mortifye the works if the flesh, you shal liue. The cõmand of ones selfe is the greatest Empyre as man can aspire vnto; and consequently to be subiect to our passiõs the most greiuous slauery; neyther is there any triumph more glorious, then that of the victory obtained of our selues, where whilst the conflict is but short, the reward shal euer last. He ouercomes his affections who refuses

Rom. 8.

refuſes to ſerue them, and he ſerues them, ſays S. Ambroſe, *Quicunque metu frangitur, vel delectatione irritatur, vel cupiditatibus ducitur, vel indignatione exaſperatur, vel mœrore deijcitur*: Whoſoeuer is dismayed by feare, enthraled with pleaſure, inueagled with deſires, exaſperated by offence, or deiected with ſadnes, Neither is there any viler ſeruitude, according to Seneca, then that which is voluntarily, vndergone, where one ſerues his luſt, another his auarice, a third ambition. A good man (as witneſſes S. *Auguſtine*) albeit he ſerue, is free, whereas a wicked, although he be a Monarch, is a ſlaue, and that not to one man alone, but (what is more intolerable) to as many maiſters as he hath vices. The deſires of man, are as various as their viſages, and outward lineaments; & euen as in thoſe among men of the ſame kind there is ſtrange diuerſity, ſo is there no leſſe in the affections and propenſions of our mind: here

Lib. 2. de Iacob, & vita beata.

Ep. 47.

one burnes in the fire of concupiſcence, another is led captiue in golden chaines, a third conſumed with enuie, this by drinking deſtroyes his health, this is too much giuen to gaming, and this to idlenes, the whilſt, none wil euer be perſuaded (as if one could not be drowned as wel in wine as water) that their ruine can ariſe from thence, where they haue placed their chiefe felicity. *S. Gregorie* ſayes excellently wel: *Reproba menti valde placet quod concupiſcit, ſed in æterna pœna quod ei modo eſt dulce amareſcet.* A reprobate mind is pleaſed aboue meaſure with it's owne deſires, but that which now is ſo ſweete vnto it wil afterwards to its eternal paine be chãged into bitternes. O wretch, thou art deceaued with ſpecious ſhew, and deſire hath ſubuerted thy hart, and made thee long after fleeting waters with a fruſtrated appetite. What felicitie can a man receaue from his libidinouſnes, which according to *S. Ambroſe* doth burne

Lib. 4. in 1. Reg. c. 4.

Dan. 13

vs worse then a feauer, farre more inflame vs, & sooner cast vs downe; *Febre libido flagrantior est, graniusque inflammat, & præcipitat*; but when that violent heat is assuaged, when the fit is past, then the eyes of our conscience doe open, and a man becomes al confounded and ashamed at the vgglines of his reproachful fact; then he stands in dread of Almighty God, and faine, if he knew how, would hide his guilty head, but in vaine, for the deformity is so manifest, and al secrets lye vnfolded before Almighty God, and therfore the thought of iudgement doth strike him into horrour, out of the conscience of his self-guiltines. And what is the thirst of wealth but a notorious spurre to euerie wickednes, which is rather more prouoked, then quenched by possessing that which it desires; which torments the mind no lesse with sollicitude of that it enioyes then that it wants? And whereas al other vices grow old with man, this then becomes

most youthful and vigorous. Hate & enuie are two importunate euils, which vnles you kil (as it were) in the cradle there is litle hope, of ouercomming them therafter with that facility as you doe other affections. As for gluttony those who serue it haue a pernicious mistrisse of it, which the more obsequiously you serue, the more insolent it growes, and by reason of its neer affinity with lasciuiousnes, in humouring and feeding it, you doe but nouriſh an enemy of Chastity. Who then is there, and we wil giue him deserued prayse, who can iustly glorie with holy Tobias, *mũdum seruaui animam meam ab omni concupiscentia*, Tob. 3. I haue preserued my soule pure from al concupiscence? Such a soule were like a lute, indeed with al its strings in tune.

The 3. Paragraph.

SAul being commanded by Almighty God to kil Agag the King of the Amalchs, did notwithstanding only imprison him, and this is our way of proceeding with our

signe of predestination, & that they are of Christ, who crucifie their flesh, with its vices, and concupiscences.

A Treatise added as a crowne to the twelue signes of predestination.

Of the great scarcity of the predestinate.

TO crowne that which hath beene said, mellifluous *S. Bernard* furnishes vs with an excellent discourse of his: Our Lord knowes (saith he) who are belonging vnto him, & he only knowes whom he hath elected from the beginning; neither is there any man who can tel whether he be worthy of loue or hate. Seing then (as it is most certain) we haue no certainty, ought it not to be most grateful to vs, to gather some probable signe of this our election? or can our spirit take any rest, as long as it hath no testimonie of its predestination? *Serm. 2. de oct. Pasch.*

»Therefore it is a faithful speech, &
»worthy of al acception, which in-
»folds the testimony of our salua-
»tion. The word of which both
»affords great comfort to the elect,
»and disfurnishes the reprobate of
»al excuse; For the signes of life
»being once manifest, whosoeuer
»neglects them, is clearly conuinced
»to haue receaued his soule in vaine,
»and slightly to esteeme of that des-
»rable land. None can iustly accuse
any but himselfe, if he perceaue in
him no signe of predestination: for
God hath not predestinated any by
chance and hazard vnto Heauen
Aug. 15. or Hel, since, *notum à seculo est Do-*
mino opus tuum, thy worke is known
vnto our Lord from eternity; but
in forseing the merits of euery one,
Resp. 3. he hath allotted them accordingly
ad cap. either reward or punishment, as S.
obiect. Gall. *Prosper* most truly sayth. It implyes
cap. no necessity, that men should perish,
because they are not predestinate,
but they are not predestinated be-
cause God foresaw that by their

ewne wilful peruerſity they needs would periſh. And *S. Auguſtin* auouches the doctrine, where he ſayth, that God hated not Eſau, as a man, but Eſau as a ſinner, ſince God deteſts nothing in man but ſinne. And againe only ſinne (ſayes he) doth render the way to Heauen inacceſsible. Whilſt al of vs tend vnto one only goale, alas what diuerſity is there in thoſe wayes we goe, we runne, and we periſh in? The way of life is narrow, that of perdition broad, roſy, and pleaſant; there we muſt clime vp, a craggy clift, heer we ſlide eaſily downe into a dayle, *facilis deſcenſus Auerni*, the deſcent to Hel is eaſy. Truth cryes out vnto vs, exhorts, & admoniſhes vs: *Intrate per anguſtam portam &c. Enter by the narrow gate, ſince the gate is broad, and the way ſpatious which leads to perdition, and many there are who enter by it; whereas the gate is ſtrait, & the way narrow which conducts to life, and there are few who find it.* And it inculcats the ſame againe: *Inforce*

Lib. ad Simplic. q. 2. Ep. 105.

your selues to enter by the narrow gate,
Mat 7. & Luc. 13. for I say vnto you, there are many who are desirous to enter and yet cannot. A narrow way indeed it is, which we cannot goe but alone, and
Rom. 12 Gal. 6. 2. Cor. 5. vnaccompanied: each one of vs, is to render account vnto God Almighty only of himselfe; each one to vndergoe his owne burden; each one according to his merit shal receaue reward. And this is that which made our Saviour breake forth into those doleful words: *Multi sunt vocati, pauci verò electi*: many are called but few, are chosen. How manie by the force of this one word, *pauci*, few, haue, as it were by some sudden thunder-clap been awaked out of the dead trance of their licencious liues? How many at the bare report therof haue retired themselues into solitary caues and deserts from all society, and commerce with men? How many thousand Martyrs hath it made expose themselues to racks, prisons, fires, torturings, gibbets,

wild beasts, and the executioners vtmost rage and cruelty, whilst you might heare from them no other voice then this: It is no hard matter to dy for vs who are to line againe among those few of the elect; sheath your swords in our bodies & spare not, so long as our soules may be numbred among those few; but happy, who are saued. Who of them would not find courage enough to say: Could I be extended on a hundred crosses, I would not shrink to escape one of them, had I a hundred necks I would stretch them al out vnder the axe; it should be my pastime to dye a hundred times, and I should esteeme of my torments only as restoratiues, so as I may be admitted after al into Paradise in company of those few who are predestinat? From hence proceeded that generous saying of that glorious Martyr S. Ignatius: *Let al crosses come, fyer, wild-beasts, & as many torments as the Diuel can inuēt, so as I may inioy my Christ, I care not.*

How many hath this same thunder of our Sauiours words, this only one word, *pauci*, *a few*, recald from the ranke meddowes of luxury, to the house of sorrow and pennance they chooſing rather to be saued with a few then perish with many, since they perish no lesse who perish in company, *nonminus perit qui perit in turba*? And of this great scarcity of those who are saued, we haue for our warning had frequent examples in euery age. This was the only subiect of Noe's preaching, that Herald of iustice, (as S. Paul tearmes him) for a hundred years & more; and yet men were so obdurate in their wickednes, as out of that infinit multitude then aliue, only eight soules were saued in that wodden ark or prison, and of those few impious Cain was one; for so you shal as rarely finde any society of good without the admixture of some bad, as the fragrant rose without the bryer cleauing to it. And so God being vpon the point of destroying

the land of Sodom and Gomorrha, was yet content at Abraham's requeſt to hold his hands and ſpare them, if he could but haue pickt him out ten iuſt men of ſuch innumerable multitudes as they were, and yet ſoe great was the ſcarcity of the good, as they were not to be found; whervpon the Angels aduiſed Loth: *Feſtina & ſalua te*, to make ſpeed & ſaue himſelfe; and ſo only three perſons were preſerued from ſo general a calamity as was the burning of two ſuch mighty Citties, whoſe ruines are euen extant to this day, the monuments of the wrath of Almighty God. Neither in more ambiguous manner is the paucity of the predeſtinat expreſt in that paſſage of ſacred Scripture, when Moyſes leading vnder his conduct out of Egypt 600000. fighting men, beſides women and children, and others promiſcuouſly without number of leſſer note, but only two of ſuch a world of people arriued vnto that plentiful land of promiſe;

al the reſt being buried in that mighty ſepulcher of that vaſt deſert, the receptacle of ſo many thouſand dead. As for Pharao who followed them with ſuch warlick preparation, to reſtrayne them of their liberty againe, he togeather with al his army was buried in the red ſea, the gaping ſepulcher of ſuch a mighty hoaſt: *quis non timebit te ô Rex gentium*, who wil not ſtand in awe of thee ô Lord of the Gentils? Beſides for their falling into actual Idolatry, Moyſes proclamed among the children of Iſrael: *Si quis eſt Domini iungatur mihi* &c. whoſoeuer is our Lords let him ioyne with me, and they ſlew that day of them three and twenty thouſand, a lamentable iſſue of one act of idolatry; to ſignify how much God Almighty doth deteſt one mortal ſinne. So Ioſue hauing taken by that myſterious ſtratagem the Citty of Ierico put al the men and liuing creatures in it vnto the ſword and fyer, and ſo that

Exod. 31

mighty Citty like some carcase in its funeral fyre, was al vnto a heap of ashes consumed away, onely one house surviuing so great a ruine, soe great a calamity. And Gedeon in his expeditiō against the Madianites, out of two and thirty thousand chose only three hundred out for that present enterprise, and dismissed al the rest. For God hath noe respect of any number, but of the good; neither is the way to Hel so long, but in one breath, it may be gone by committing of one mortal sinne whereby we become traytours to the Deuine Maiestie, and meriting eternal punishment. So in former times for one libidinous act 40000. Hebrews, and 50600. Beniamites were slayne; and how deare did the Beniamites with the losse of soe many thousand soules pay for the curiosity of their eyes, when they looked with too great irreuerence on the Arke of God? Neither is this great scarcity of the predestinate lesse cleerly set before our eyes in the sacred history of the

Iudges. 7.

kings, where Absalon leading an army of Rebels against the King his Father, a messinger in al hast ran to let Dauid vnderstand that al Israel with their whole hart did follow Absalon, *toto corde vniuersus Israel sequitur Absalon*: and Seba seditiously stirring vp a sort of tumultuous people against the King, there comes an other aduice to Dauid, that al Israel was reuolted from him and followed Seba: *Separatus est omnis Israel à Dauid secutusque est Seba.* Doe but behold, the world and you wil euen say as much of it; for Christ an other Dauid doth trace vs out the way with his owne blood, with his owne gored footsteps, hauing his head crowned with thornes, his shoulders charged with the infamous burden of the crosse, his dying eyes floating with blood and teares, in which doleful equipage he ascends mount Caluary & inuites vs to follow him; but alas how few are they who doe accompany him, who are content to be crucifyed with him accordin-

2. Kings 15.

2. Kings 20.

according to their seueral conditions? Soe as we may lawfully say, that al the world is set vpon malice: *totus mundus in maligno positus est*, and with their whole harts follow, not Seba, but rather Sathan, and leaue our Sauiour in mount Golgotha alone. To this purpose likewise may be applyed that other passage of holy Scriptures, where seauenty thousand Israelites are recorded to haue been consumed by pestilence, only because Dauid out of a presumption of his owne forces did cause the people to be mustered. Al which examples were but the first draught, and shaddow of the wonderful scarcity of the predestinate, which our Sauiour afterwards in his Sermons so liuely painted forth. Reckon al the Iewes according to the computation of the Apocalyps, from Abraham to the day of Iudgment predestinate to be saued, and you shal find only 144000, of them, scarcely the thousand part, to pase on that account. And that which

is sayd, of them may be applied with a certaine proportion vnto al other Natiōs; for the predixions of our Sauiour haue reference to al, for as much as he affirmed not only of the Iewes, that few of them should walk in the narrow path of life, but he directs his speach generally to al: *pauci inuenient eam*, few shal find it. In confirmation of this veritie the Prophets are euery where frequent. *Hel hath dilated it's soule* (sayes Isay) *and opened it's mouth boundles wide*; and that because *impiety like a fire embraces* (al). *It shal consume the thorne and bryar, the very thicket of the groue shal be burnt, and the pride of the smoke shal rowle along; for thornes and bryars shal ouergrow the vniuersal earth.* And where shal you not find whole wilderneses of bryars of libidousnes, & luxury? What place is free frō the pricking thornes of cares, and solicitude, not so much of purchasing Heauen, as wealth? So as truly we may say: *the earth is infected with its inhabitants, in that they haue transgressed the lawes, al-*

tered right, and antiquated an eternal league; al are addicted to their owne wayes, and each one vnto the most new fangled. And Hieremy in no lesse a mourneful straine bewailes this great penury of the good. *Circuit the wayes of Hierusalem and behold, & obserue, and search in the streets; doe you find a man that doth Iustice and regards his faith? brasse, and Iron, there is corruption in al:* not only the rich but (what you wil more wonder at) euē the poore are infected with pride & riotousnes; & pouerty now dis in league with vices too; a general corruptiō hath tainted al, as wel brasse, as siluer, & more rich minerals. And the Prophet exploring the origen & fourse of al this euil sayes: *I attended, and hstned and no man speaker of any good:* (which is so much verified in these times of ours) *no man doth pennance for his sinnes, saying what haue I done? al are silent to their owne courses like horses rushing furiously into the Battayle.* Woe to the earth, Woe to the men thereof, *the Whole world is filled*

Hier. 3.

Hier. 8.

adulteries. Neither doth Michæas lesse
Mich 7. lament this excessiue dearth of vertue: *woe vnto me* (sayes he) *there is not one cluster of grapes fit to be eaten; the Saint is perished on earth, and the vpright is not* (to be found) *among men.* Which consideration made the Royal Prophet sheed so abundant teares: *God*
Psl. 13 & 52. (sayth he) *hath looked downe from heauen on the Sonnes of men to behold if there were any intelligent, any seeking God;* (but) *al were depraued, al where became wholy vnprofitable; there is no man, no not so much as one, that doth any good.* And truly whosoeuer doth but consider these lamentable dayes of ours, and the variety of corruption which is crept into our manners, he would be of the same opinion with this holy King, and conclude our Age most resembling to that immediatly before the deluge: *Sicut erat ante diluuium* etc. *when there was no-*
Mat 24 *thing* (but) *eating, and drinking, marrying, and procuring others to doe the like, til that day, when Noë entred into the Arke: neither had they any notice*

standing, til the deluge came vpon them, and destroyed them al. Euen so you wil imagin that vertue were wholy banished from the earth, or if perchance any vouchsafe to harbour her, 'tis but only in passing, and by way of curtesy, not that she can challenge right to any habitation of her owne; which is the reason she is no where permanent; whilst vice doth so sway al, and hath such absolute dominion, as it is no lõger able to reckon how many kingdomes it stands possessed of; masked iniustice, and prying enuie, exploiting boldly whatsoeuer they please, & that filthy vice of Luxury odious to Heauen, and pernicious to earth; with an incredible kind of audacity. So that comparing the number of the good reduc't vnto so few, vnto so many Myriades of euil, we may vel say with Bias: *Rari boni, prauiplurimi*; and S. Ambrose to this effect; in comparison of the reprobate (sayes he) the number of the Elect is but very smal, seeing you

ſhal find euery where multitudes of Sinners, euery where whole troupes of them in the way of perditiõ, ſo as it may be truly ſayd indeed: *Lugẽt viæ Sion, at rident ſemitæ Babilon*; that the wayes of Sion Lament, whilſt the paths of Babylon doe laugh. And realy whoſoeuer but reflects the eyes of his mind vpon the way which he buts vpon, the precipice of Hel, he ſhal perceaue it ſo frequented; ſo thronged with paſſengers; as one ſhoues another forwards out of a kind of ſport & iolity; & prouoked by one anothers exãples, they make as much haſt to the tormẽts of Hel as they would doe vnto ſome ſolẽne feaſt, the whilſt the way to vices is not only procliue, but euen precipitious; on the other ſide, the way which tẽds to vertue is but narrow, frequented but by a few, and thoſe for the moſt part of priuate quality, as Iſay did inſinuate in that prophetical complaint of his, *theſe shal be in the midſt of the earth, in the midſt of the people, iuſt as if a few olives which are remayning should be shaken out*

Lamen. c. 1.

Iſay 24.

of the olive tree, and grapes when the Vintage is ended. Where the scarcity of the good may be vnderstood by those few scattering bunches of grapes, by those few olives, which were left to be gleaned whilst the rest were gathered, and the excessiue multitude of euil by the precedent plentiful harueſt of grapes & olives: *For there is no truth* (sayes the Prophet Oseas) *there is no mercy, there is no knowledge of God on earth; but slandring, lying, murther, theft, and adulteries do swarme; & sanguis sanguinem tetigit.* This scarcity of the good, is but too apparent, which the Prophets thus deplore; vnto whose teares succeed the Apostles complaints in the new Testament, where S. *Iohn* affirmes al the world to be set on malice: *totus mundus in maligno positus est*: & S. Peter in this māner sorrowfully argues: *Si iustus vix saluabitur, peccator & impius vbi apparebū?* If the iust shal scarcely be saued, where shal the wicked and impious appeare? S. *Paul* lamēts with

Ose. 4.

Ep. 15.

Phil. 2. iterating the same, that *al seeke things that are their owne, not things that are* Iesus Christs. And our Sauiour Christ himself affirmes that *the kingdome of Heauen suffers force, and only the violent carry it away*: Neither in the meane while abstaines from threatnings: *Ka vobis &c. woe vnto you*, sayes he, *who are rich, for you haue your consolation; woe to you, who are satiate; for you shal hunger; woe to you, who now laugh for you shal lament, and weep.* And this likewise is liuely set before our eyes in the parable recounted by S. *Luke*, where one part of the good seed, is sayd to ly withering away among the stones, another choaked among thornes, & bryars; a third lights in the high way, where it is troden vnder foot: and scarcely the fourth part, meets with a fruitful soyle. So likewise of ten Lepers whome our Sauiour cleansed only one returned to thanke him for curing him; of those who were inuited to the feast, not one but found an excuse to absent himselfe, and as

Mat 11. Luc. 6 Luc 8. 17 & 24.

often as the probatick poole was stirred by the Angel, of so many diseased persons who lay awayting the occasion, only one was cured; Only a Nicodemus of al the Magistrats of the Iewes would venter to priuate cõference with our Sauiour Christ; and of so many Couetous & wealthy Citizens of Iericó, of so many Camels (to vse *S. Beds* phrase) loaden with their wealth, only one Zacheus would discharge his bunchy back of his rich load, and restoring al which he had vniustly got, assay to enter by the narrow gate; Only one Mathew from his intricate accounts, only one Magdalen from her dissolute life, is recorded to be conuerted to a more innocent one. *S. Paul* preaching before a frequent assembly of people at Philippia a Citty of Macedonia, only one Lydia approued his doctrine; another time discoursing of Christian Religion at Athens, in the publick pallace before a great and learned auditory, only Denys.

and Damaris assented to what he sayd; the rest for the most part mocking and deriding him: and in that renowned assembly of 72. of
Luc.23. the Iewish Magistrats, there was scarce one or two found, who thirsted not after our Sauiours precious blood: Likewise at his crucifixion there were many spectatours, but louers and imitatours of his Crosse a very few. So in these our dayes there are many Sermons, but rarely any who amend their liues for them; vices are sufficiently inueighed against, but seldome sufficiently amended; nay men are so farre from desiring to amẽd them, as they cannot endure to haue them mẽtioned. *Multi vocati pauci electi*, there are many caled but few chosen; alas but few indeed! There are many,
S.Greg. hom 19. in Ezq. sayes S. *Gregorie*, adioyne themselues vnto the faith, but few make vse of it to attayne, to Heauen. And as vpõ the floore you shal find more straw then corne; more leaues then fruit, vpon the trees, more prickles then

roſes on the bryars, euery where flints, but a few precious ſtones; euē ſo the number of thoſe whom the Diuine prouidence promots to beatitude is but ſmal, compared to the multitudes of wicked men. How truly hath Hieremy propheſied: *Deſolatione deſolata eſt omnis terra, quia nullus eſt qui recogitet corde*, al the world is waſted with a deſolation, becauſe there is none who conſiders in his hart? there is none who conſiders in his hart indeed, ſince the thoughts of our harts are ſo fleeting & inconſtant, as they are ſtil wandring & neuer can apply themſelues long to any thing that is good and vertuous. And this is the reaſon why we haue no more apprehenſion of Hel, no more deſire and longing after Heauen. This accuſation may be vrged as wel againſt Chriſtians, as any other men, that they make no account of the deſirable Land: *pro nihilo habuerunt terram deſiderabilem*; for what is more to be deſired then heauen? and yet by Pſ.105.

reason we haue so litle commerce with it in thought, we either cõceit this Kingdome of the Blessed as some tedious thing, or els desire it nothing so feruourously as we ought. From thence the Diuel conceiues such hopes, and acquires such force against vs, as Iob affirmeth of him: *Ecce absorbebit fluuium &c. that he shal not wonder if he swallow vp a flood, and he confides to haue Iordan flowe into his mouth.* And for this reason, sayth that mirrour of Patience: *verebar omnia opera mea sciens quod non parceres delinquenti*, I was suspitious of al my actions, as knowing that thou spareſt not the delinquent; I haue al my words, workes, and euen my thoughts suspected, when I consider the rigid iustice of Almighty God. This was the motiue of *S. Hilarion's* feare, who (as *S. Hierome* recounteth) was most grieuously perplext at the Article of death, & in a deadly feare to present himselfe before the tribunal of Christ. There remayned but a litle vital heate vnpetished in

Iob. 40.

p. 9.

In vita eius. n. 38.

his feeble body, and excepting his senses, there were no signes in him of a liuing man, when sadly lifting vp his eyes and voice together: *Egredere* (sayd he) *quid times? egredere anima mea, quid dubites? Septuaginta prope annis seruisti Christo, & mortem times?* Depart (sayd he) what dost thou feare? depart my soule what dost thou doubt? Thou hast serued Christ almost these seauenty yeares, and now at last art thou afraid to dye? No, his soule was not so much appaled at death, as at the approach of that iudgement it was to vndergoe. And now let euery Christian consider with himselfe, with what security he can reuel and take his pleasure; whilst such Saints as they doe tremble, when they come to dye; let them if they thinke good, hoard vp treasures of gold, & siluer, mischieue, and ruine one another with mutual enmity and hate, hunt after honours, & hauke for soaring glory; deny nothing to their humours and delights alleadging for

ſooth that God allotted the earth, of which you are inhabitants, to the vſe of the ſonnes of men, and reſerued the heauens to be diſpoſed by the ſoueraigne Lord thereof. Take then your liberties in ſeeing, thinking and doing euery thing you haue a fancie to, make as many figaries as you liſt, think euery thing lawful which you haue a mind vnto, let your body take it's fil of contentment, be ſure to liue at your eaſe, walke in the wayes of your hart, and take your owne eyes for guides: *Et ſcitote quod pro omnibus his adducet vos Deus in iudicium &c.* But yet be aſſured that for al theſe you muſt render an account to God; and though a man liue neuer ſo many yeares, and haue paſt them al ouer to his harts content, yet he is to be mindful of the diſmal time, of thoſe many dayes, which when they arriue, wil argue al that is paſt of vanity. Wherfore let your endeauour rather be to procure by your good workes a

Eccl. 11.

Ibid.

certainty of your vocation and election. *Satagite vt per bona opera* Pet. 1.
certam veſtram vocationem et electionem faciatis. What the ſignes of predeſtination are, you haue already vnderſtood. 1. Not only to loue our freinds, but our enemies. 2. To relieue the poore, not only by the bounty of our hands, but alſo with the affection of our minds. 3. To indure al afflictions patiently, & praiſe God Almightie for ſending them. 4. To ſet light by the goods of fortune, in regard of heauen; 5. And 6. To conſider how ſmally it auayles vs to harken to the interiour admonitions of God, or exteriour of men, if we neglect to put them in execution. 7. So to deteſt our former ſinnes, as neuer to commit the like againe. 8. To imagin we are not pleaſing to God vntil we become diſpleaſing to our ſelues. 9. Not to perſwade our ſelues that we loue Ieſus Chriſt, ſo long as we loue & cheriſh not his preſence within our ſelues. 10.

To resist stoutly our vitious inclinations especially at first, since then euery one can ouercome them if he list. 11. To lay a sure foundation of vertue in our minds, least otherwise we be alwayes wauering. 12. To become so familiar with death by often thinking of it, as we may the lesse feare it when we come to dye. For he neuer dyes vnwillingly who dayly and seriously imagines that he must dye at last. And this is the way to that life wholy deuoyd of death. And now let each one take a survey of his owne cõscience, whether these signes of predestination, whereby he may conceiue a certaine hope that he is not strayed from the way of the good which leadeth into heauen, be extant in him or noe. As for the way of the wicked although for the present it seemeth smooth and leuelled, yet it endes in hel and vtter darknes at the last: and notwithstanding, by reason the entrance so it seemes so commodious & delightsome, there

are ſo many flock vnto it to their perditions, as our owne eyes may teſtifie that true ſaying of our Sauiour Chriſt: *Lata porta & ſpatioſa via eſt quæ ducit ad perditionem &c.* that the gate is wide and the way ſpatious which leades vnto perdition; and many (too many alas) are thoſe who enter by it. It is reported by diuers credible Authors that a certaine holy Anchoret beheld in a viſion ſoules falling as thick into Hel as flocks of ſnow or drops of rayne, inſomuch as the damned al amazed at there multitude, not without good reaſon imagined the world to be at an end, as thinking it impoſſible, conſidering there number who deſcended into Hel, that any more perſons ſhould be left aliue.

Saint Vincent Ferrerius, of Saint Dominicks order, that mirrour of preachers and religious men, did once in a publick Sermon diſcourſe with great efficacie of the ſcarcity of the predeſtinate and confirmed it

with a wonderful example; whose words in reuerence of so great a person I wil be as exact in reporting, as the difference of language wil giue me leaue. Before our Sauiours comming into the world, sayes he, in humane flesh, more then fiue thousand yeares were already past, and except some few of the Children of Israel who departed to Limbo, al the rest of the world was damned. Imagin with your selfe besides, in the time of the law of Moyses how many Children haue dyed without Circumcision; as also in the time of the law of Christ how many without Baptisme; of al which number likewise not one is saued. Moreouer how many Iewes, Saracens, Pagans, & Infidels, how many wicked Christiãs (for faith & Baptisme cannot saue a man vnles they be accõpanied with good life) & how many other Christians are there besides, who although they haue faith are yet proud, auaricious, of lewd life, & giuen to many other vices &c. And here note the exãple

S. Vinc. Domin. Septuag serm. 6. post initium.

of the Archdeacon of Lions, who hauing reſigned his benefice, vndertook a courſe of auſtere pennance for forty yeares togeather in the wildernes. This holy man after his death appeared to the Biſhop of Lions, who deſiring of him to diſcouer ſomewhat vnto him of the other world, the Saint anſwered that thirty thouſand in the world had dyed the ſame day with him, whereof only 5. were ſaued, himſelf, and *S. Bernard* being two of them, who aſcēded immediatly to heauen, the other three remaining in Purgatory, & al the reſt irrecouerably dāned. This is the reaſō why our Sauiour aduiſes vs with ſo much ſolicitude to enter by the narrow gate: *Intrate per angustam portam*. This narrow gate of Paradiſe is the Wil of God to which euery one muſt cōforme himſelf who deſires to enter into Paradiſe. The broad gate is our owne wil, and the ſpatious way is worldly conuerſation; as to eat and drinke our fil, to follow our luſtful appetites, take our pleaſure, reuenge

our ſelues of thoſe who haue iniured vs, and the like: So as *pauci ſunt electi*, but a few are ſaued. To which exhortation of Saint Vincent we wil adde an other example recounted by an approued Authour.

A famous Preacher in Germany named Bertold of Saint Francis order, inueighing once in a great audience with much vehemency of ſpeach againſt a certayne vice, a woman there preſent conſcious of her owne guiltines therin, cõceaued ſo great terrour at his words that on the ſodayne in the middeſt of ſo great a throng ſhe fel downe for dead. But afterwards being reſtored to life againe, by the ioynt mediatiõ of the peoples prayers, ſhe declared vnto them how ſhe had been preſented before the iudgment ſeat of Almighty God; and among many other particulars, how of ſixty thouſand of al Nations as wel Chriſtians as Infidels, who by diuers ſorts of death had departed this life at the ſame inſtant with her, only three

soules of so huge a multitude were adiudged to Purgatory, and al the rest damned to eternal fire. O how true is it, that many enter indeed by the large and spatious way of perdition! *S. Chrysostom* grounding himself on the sence of these words of our Sauiour Christ, doth cōfidently affirme; that the number is farre greater of those who goe to hel, but yet the kindome of God, though it hath fewer inhabitants is more capacious: *Multo sunt plures gehennam ingredientes, sed maius est Dei regnum, licet habeat paucos.* And tel me, sayth he, how many think you of those who liue in this Citty shal be saued. I know that which I shal say wil offend your eares, but notwithstanding I wil vtter it: Of so many thousand, scarcely one hundred; and I doubt me whether I haue not been too large in my accoūt. For alas how much malice is there now a dayes in the yonger sort, in the elder how much negligence &c. This was the discourse of that most prudent and

Tom 9. hom. 14.

saintly man, that Doctour of the Church, and light of the world *S. Chrysostom*; in that mighty & populous City of Antioch, & that too in such a time, when the feruour was not yet extinguished of the Primitiue Church, and who then shal wonder if S. *Paul* with so much sollicitude doth admonish vs to work our saluation with feare and trembling, *cum metu & tremore vestram salutem operamini*; and our Sauiour Christ in such expresse tearmes exhortes vs to endeauour to enter by the narrow gate? Truth cryes out vnto vs, striue to labour and endeauour with al your forces to enter into this gate by works worthy of pennance, into which we can hot be admitted without much industry and resolution to ouercome al difficulties whatsoeuer; and those who falter and goe lingring on, may neuer hope to arriue vnto it. For vnles the minds intention be feruent indeed, saith *Saint Bede*, and

Al Phil. 2.

Luc. 13.

a man forcibly ouercome himselfe he wil easely recoyle, and be wholy vnable to persever in so narrow a passage: so great is the effusion of the vnruly appetites of his flesh; to say nothing of the tentations, and persecutions which the world, and the Diuel procure those who endeauour to enter by this narrow way. And euen as a water-man who rowes against the streame must adde so much the more force vnto his oare, so those who stier on their soules, towards Heauen in spight of the practises of the enemy must enforce themselues with al the vertue they haue to ouercome the violence they find with greater violence, for feare their soules should be carried away by force of the streame like boats into irrecouerable errour. *Exigilate itaque iusti, et nolite peccare.* 1. Cor. 15. Wherefore al you that are iust be watchful, and do not sinne: neyther is any to be accounted watchful

but such as in al places, at al times so lead their liues as if each day were the last they should euer see, and haue so wary an eye ouer their consciences in al thoughts and workes as if they were instantly to dye. Let vs therefore doe that whilst we may, which (otherwise) when we may no longer, we shal wish to haue done: *Quæ seminauerit homo hæc & metet*, a man shal reape, only that which he hath sowne, and so he who sowes in his flesh doth reape corruption from his flesh againe; whereas he who sowes in spirit doth reape from his spirit an eternal life.

Gal. 6.

FINIS.